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BISHOP HANNS LILJE

World traveler gets decorated in Hawaii

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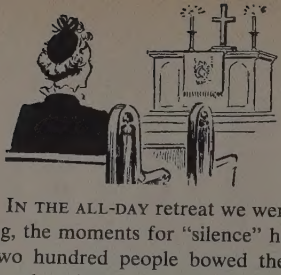

Can You Be Quiet?

IN THE ALL-DAY retreat we were attending, the moments for "silence" had come. Two hundred people bowed their heads —and waited. A general rustling hovered over the group as handbags were settled or opened or closed, as people shifted slightly in the pews.

"What are we supposed to do?" someone whispered softly.

"I don't know. Perhaps we could read the hymnbook," her neighbor replied. Then she, and soon others, reached for hymnals and Bibles. Pages fluttered.

At last the ten minutes of quiet were over. For some, accustomed to the use of silence, the time had been all too brief. For others it was an endless hour.

Later in the afternoon there were two periods designated on the program for silence. They were well filled with audible prayers and thoughts for meditation. These were spoken by various people in the group, reading from little slips of paper on which something had been written—obviously parceled around ahea time. It was good, but it was ne silence nor directed meditation.

A physician recently said that medicines he prescribes most freque these days fall under the general of "tranquillizers." Shaking his head said, "Ours is an age of restless acti People push themselves all the time

Silence before God possesses a hea quality that is much needed in our busy lives. The kind of silence whe the soul is laid bare before God es lishes a two-way communication. As presence of God fills the soul, the th of this world fall into their proper pective and relationships.

He who is uncomfortable in sile may well search his mind and heart try to discover and remove the causes this discomfort. He whose soul stretch in silence, possesses a rare powerful medicine.

—JEAN LOUISE SMIT

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Dire Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

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Summer meetings are magnet for Protestant leaders . . . Dr. Fry proposed as next president for world Lutherans . . . Does anybody pay attention to church pronouncements? . . . Controversy closes down Brooklyn church

THE CHURCH IN THE NEWS

"Ecumenical summer"

America was experiencing an "ecumenical summer" in 1957, said a European news report. Protestant churchmen from all over the world were being attracted by two major meetings—the powerful Central Committee of the World Council of Churches at New Haven and the Lutheran World Federation Assembly at Minneapolis. Around the orbits of these circled a myriad of minor gatherings: theological professors, social workers, lay leaders, stewardship officials, countless committees.

Before and after the major meetings world-renowned church leaders were being brought into personal contact with church members throughout the U.S. and Canada. Bishop Hanns Lilje, president of the LWF, traveled from coast to coast, made headlines in local papers as he spoke at Hickory, North Carolina; Missoula, Montana; Toledo, Ohio, and a dozen other places. Churchmen from Europe and Asia were guest preachers each Sunday in many American communities.

Dr. Fry's leadership sought

Although President Franklin Clark Fry would have no United Lutheran Church convention to preside over during 1957, it was evident that he would not lack opportunities to wield the gavel. As chairman, Dr. Fry presided over meetings of the WCC Executive Committee in Greenwich, Connecticut, in late July and of the WCC's 90-member Central Committee at New Haven last week. This week he will be conducting the meeting of the LWF Executive Committee at Northfield, Minnesota.

Reports last month revealed that the ULC leader was the unanimous choice of the American members of the Lutheran World Federation to become next president of that body. Previous practice of the LWF has been to elect to office for a five-year term the person selected by the host groups. The election will be held during the Minneapolis session Aug. 15-25. Dr. Fry is now vice president.

To complete the cycle, the triennial convention of the National Council of Churches in the U.S.A. will be held at St. Louis in December, with election scheduled. Strenuous but unsuccessful efforts had been made at past conventions to persuade Dr. Fry to accept the NCC presidency.

Lilje sees conflict

Communism has rendered a service to Christianity by forcing Asiatic peoples to make a firm decision between right and wrong, Bishop Lilje told a rally in Toledo, Ohio. Tendency of ancient cultures has always been to avoid the issue, he said.

The "tremendous conflict" between Christianity and communism makes it evident that the Christian Gospel is the only source of peace and freedom which

an save the world from disaster, the German churchman declared. He urged hat churches cease their "timidity and urious shyness to speak out with conviction and courage."

In an earlier address at a theological onference at Wittenberg College, Springeld, Ohio, Dr. Lilje had called upon he church always to be "foremost among hose who fight against prejudice in our hodern society." He cited "intellectual zziness" and "biblical fetishism" as ources of prejudice.

Others taking part in the Ohio meetngs were Bishop Bo Giertz of Sweden, ishop Gottfried Noth of Saxony, and r. Ernest Kinder of Germany.

rges world understanding

In Montana Bishop Lilje preached to 0,000 young Lutherans at the Evanelical Lutheran Church's Luther League onvention on the campus of the state university. The task of world Lutheranism is to help people understand one another and pray for one another, he said. "Especially is this true in places like East Germany and others behind the Iron Curtain," he added.

A North Carolina youth rally at Lenoir Rhyne College had earlier heard the Hannover bishop praise the "great work U.S. Christians have done." He said, "You have the gift and the quality of strategic planning. Leadership in theology still remains in my country, but you have the ability in planning and promotion. You have leaders who see the task ahead. Follow them!"

The jovial and diplomatic German bishop made friends wherever he went. In North Carolina, he told a newspaper interviewer that he had always been fascinated by that section. "I've read every book about the South that I could get my hands on," he explained. "Here you

WELCOMED IN WESTERN STYLE
Luther Leaguers greet Dr. Lilje in Montana

have maintained a different way of life within a nation. The South has not lost its identity as a stronghold of individualism."

Unity called peace aid

The World Council of Churches and the Roman Catholic Church should "speak simultaneously" on issues affecting world peace, Dr. George K. A. Bell urged in a speech to 300 churchmen at an institute on world Christianity at Drew University, Madison, New Jersey. The Anglican Bishop of Chichester, an honorary president of the WCC, said he saw "no reason in principle why there should not be parallel declarations . . . on some great moral issues."

Among such issues he cited prohibition of atomic and hydrogen bombs, reduction of all armaments, and assurances that no country will engage in or support aggression.

Such statements voiced by representatives of the whole Christian world would be "something new in the whole experience of Christendom," he said.

Is anybody listening?

A gloomy rejoinder to the bishop's suggestion came at another of the many meetings held in conjunction with the WCC Central Committee meeting. At a consultation on "The Renewal of the Church" at New Haven the Rev. Hans-Ruedi Weber of Geneva told 150 delegates that the greatest "crisis" in the church is that the world no longer asks questions of it.

"The church is giving answers, often good ones, but to questions the world has not asked of it," Mr. Weber declared. "To recover the mission of the church, we must come so far that the world will ask us questions as the early Christian Church was asked. The service, fellowship and message of hope preached by the early church caused the world to look to it for answers."

Without a combination of witness, fellowship and service, the message of the church often becomes an "empty declaration" and a "watered-down social gospel," he continued. Mr. Weber is executive secretary of the WCC's Department of the Laity.

In another address at the New Haven meeting, WCC Executive General Secretary W. A. Visser 't Hooft hailed the "quality of Christian life" among church members in Communist-ruled lands. Even though there may be official compromise with government demands, the "inner life" of many Christians "is an astonishment to us all," he said.

McIntyre finds a hall

After having been barred from the New Haven Green and from Yale University buildings, Dr. Carl McIntyre's American Council of Christian Churches obtained the use of a hotel auditorium for a protest meeting on July 30. The group makes a practise of holding rival meetings whenever National or World councils are in session. The New Haven meeting was announced as a protest against the "presence" at the WCC gathering of delegates from behind the Iron Curtain. The delegates were, however, not attending the meeting.

Spokesmen for the American Council said a similar meeting would be held in Minneapolis on Aug. 14 to protest the presence of churchmen from Communist countries at the LWF Assembly. About 30 delegates from eastern Europe are expected to attend the sessions.

Japanese merger predicted

In the United States there were eight Lutheran bodies that were already

CONGRATULATIONS on 40th nniversary of the Evangelical utheran Church are received by r. Fredrik A. Schiotz, ELC presi- ent (right). Scroll was presented n behalf of their communions by r. William Larsen, president of ie United Evangelical Lutheran hurch; and Dr. Henry F. Schuh, resident of the American Lu- heran Church. The three churches re planning to merge in 1960 to The American Lutheran hurch.

ngaging in merger negotiations. The urry of mergers will soon spread to apan, said Dr. Chitose Kishi, president the Japan Evangelical Lutheran hurch. In New York en route to the WF Assembly, Dr. Kishi predicted that e major Lutheran bodies in Japan will united by 1959.

The new church will bring together e 8,388-member JELC and churches hich have come into existence since orld War II through mission programs various Norwegian and U.S. groups. hese have a combined membership es- nated at 2,500 persons. Related to the LC are missions of the United and ugustana Lutheran churches. Other ssions involved in the negotiations in- ide those supported by the Suomi nod, Lutheran Free and Evangelical theran churches.

Three other missions—those supported the Lutheran Church—Missouri nod, Lutheran Brethren and a Nor- gian society—have withdrawn from the negotiating committee, Dr. Kishi said. "Though they are not ready to join us, we are keeping the door open for them," he added.

Hungarian Lutherans meet

Lutherans throughout the world were thanked for their "generous aid in recent difficult times" as the Hungarian Lutheran Church held its first general assembly since 1954 in Budapest last month. The action followed a report by Bishop Lajos Ordass, head of the Hungarian Church, who noted that Hungary's Lutherans "have kept up brotherly contacts with world Lutheranism for a time" and "had a share in the formation of the LWF."

Six delegates from the 430,000-member Hungarian body will attend the LWF Assembly. Bishop Ordass, who was restored to church office last October after eight years of inactivity, including a term in Communist prison on trumped-up charges, will head the group and will

preach the opening sermon at the assembly on Aug. 15.

New officials chosen at the Budapest assembly included the Rev. Emery Veoreos, general secretary; the Rev. Andrew Keken, ministerial notary general; and Attorney Aladar Veisz, lay notary general.

Doors close in Brooklyn

Quiet may settle over embattled Holy Trinity Episcopal Church in Brooklyn through the most recent move in a decade of parish controversy. Acting on a directive from Long Island Bishop James P. DeWolfe, Dr. Herman Sidener announced on July 21 that the church and all parish buildings would be closed until New York's Court of Appeals rules sometime this fall on who is rightful rector of the church. The Rev. William Howard Melish, long under fire for leftist leanings, had served as supply pastor until ousted early last month by a court order.

Dr. Sidener had been chosen rector by the anti-Melish faction with the bishop's approval 16 months earlier, but had not officiated at a service until July 7. Since Dr. Sidener took over, there have reportedly been unpleasant incidents over collection plates at services. Dr. Sidener was floored in a coffee-hour scuffle with a pro-Melish parishioner.

Mr. Melish, who is permitted by court order to continue to use the parsonage pending final settlement, had no comment on the church's closing. Pro-Melish vestrymen said they might challenge Dr. Sidener's right to have the church shut down.

Cathedral is shared

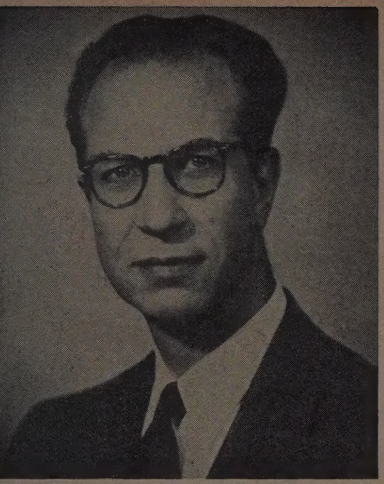
There's no quarrel between Protestants and Roman Catholics in Wetzlar, important West German manufacturing center. The Protestant congregation shares its sanctuary with the Roman Catholic parish. Protestants worship in the nave, Roman Catholics in the choir—at different hours.

The arrangement goes back to the 16th century when the Reformation reached the Rhineland town. Protestants took over the cathedral but allowed Roman Catholics to continue to use it. Difficulties arose during the past century and the parties decided to divide the cathedral. Then a World War II bombing destroyed the choir, left only the nave intact. For some time both parishes used the nave, but the cathedral has now been restored and the old arrangement resumed.

Things were not going as smoothly in Altenberg, near Cologne, where Protestants and Roman Catholics had been using the same cathedral since 1857 when it had been rebuilt by the Prussian government after being damaged during the Napoleonic wars. As preparations for celebration of the centenary were in progress, Roman Catholic leaders announced efforts to turn the cathedral back to Cistercian monks, whose order built the first edifice on the site in the 13th century. Protestants claimed the move would lock them out of the building, urged the government to take steps to prevent it.

CIF declares dividend

ULC boards, synods, institutions and congregations have now placed more than $4.5 million in the Common Investing Fund of the church, the fund's president, Dr. Edmund F. Wagner, said last month. Directors of the CIF declared a quarterly dividend of 11.8 cents. Shares are currently valued at $12.57. Original stock issue in January, 1954, was at $1 per share.



DR. JOSEPH A. SITTLER
Now there are four

Chicago calls Sittler

The strong Lutheran flavor of the Federated Theological Faculty of the University of Chicago was increased this month with the announcement that Dr. Joseph A. Sittler would become professor of systematic theology there this fall. For the past 14 years Dr. Sittler has held the similar chair at the Chicago Lutheran Seminary, Maywood.

Picked by *Life* magazine in 1955 as one of America's nine top theologians, Dr. Sittler was ordained in 1930 by the Ohio Synod and served Messiah Church, Cleveland Heights, for 13 years before joining the Maywood faculty in 1943. The 54-year-old teacher has since 1951 been president of the American Theological Society. He was Knubel-Miller lecturer in 1948 on "The Doctrine of the Word."

On the Federated Faculty Dr. Sittler will be associated with Dean Jerald C. Brauer, a United Lutheran called to the post in 1955; Dr. Jaroslav J. Pelikan, Jr., a member of the Slovak Lutheran Church; and Dr. Granger Westberg of the Augustana Church.

To succeed Dr. Sittler at Maywood, a call has been extended to Dr. George W. Forell, professor of religion at the State University of Iowa. Dr. Sittler will continue to teach some courses at Maywood during the coming year, since Dr. Forell will be overseas on a Fulbright grant.

Religion is Argentine issue

Voters in Argentina went to the polls on July 28 for the first time since the collapse of the Peron dictatorship to choose a new constituent assembly. First task of the parliament would be to write a new constitution to govern the South American republic. The 1853 constitution had granted state aid to the Roman Catholic Church, provided for religious instruction in schools, and stipulated that president and vice president must be Roman Catholics. It also gave the state the right to help choose bishops.

Long before the Peron regime, anticlerical feeling in parts of Argentina had caused abrogation of some provisions. Peron was at first friendly toward the church, gaining honors from the Pope for himself and his wife, Eva. Before his downfall, he had turned against the Roman Catholics.

With the selection of the assembly, Roman Catholic bishops began a campaign to win for their church the privileges once held. The "just requests of Christian parents" for religious teaching in the schools must be granted, they said.

Argentina's Methodists urged a religious freedom guarantee in the new constitution. "We believe that full liberty cannot exist while the state upholds one church and is linked economically and institutionally to it," the National Board stated.

World News Notes

SOUTH AMERICAN SITUATION

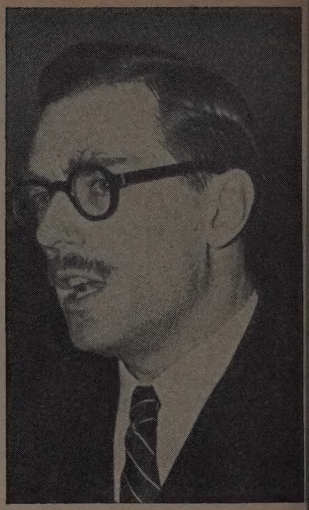
VENEZUELA, Colombia and Ecuador are today three separate countries. They lie just across the land-bridge—known as Panama—which links North and South America. When the Pan-American Highway is finally completed, these are the first countries which the Yankee tourist is likely to explore.

There was a time when all three nations, plus Panama, were united under one Colombian flag. Such unity is difficult to imagine today because of the differences which distinguish these nations from each other.

REUNION OF these three South American republics is unlikely. The original union was achieved under pressure after the liberation from Spain by Simon Bolivar and it dissolved within a decade owing to the ambitions of local leaders, the excessive difficulties of communication and—not least—the inherent differences already apparent in the three populations.

Religiously speaking, the national traditions are equally divergent. Venezuela seems determined not to allow the Roman Catholic Church to interfere in the political control of the state, although the church has recently renewed its efforts in that direction. The Roman church is accorded special recognition as the religion of the majority, but there is a special office in the Ministry of Justice to look after the affairs of other religious groups. For many years Venezuela has been governed by a "benevolent" dictatorship and the dictators have preferred to avoid clerical obligations.

Colombia, on the other hand, had a long history of liberal government until a dictatorship was imposed in 1948 under Laureano Gomez. Since then the Roman church and the political government have been firmly allied. Recently General Rojas Pinilla—the successor to Gomez—was forced out and a valiant effort is now being made to restore democracy. The U.S. press has bestowed much credit on the Roman church for this blow against tyranny.



Dr. Stewart Herman, author of this report, travels frequently in South America as director of the Lutheran World Federation's Committee on Latin America

Time magazine on July 1 carried a piece entitled "Church vs. Dictatorships." It seemed to give the impression that the whole Roman church was aligned against this form of oppression. The fact is that there are both liberal and conservative elements in the Roman church as everywhere else. Liberal priests have frequently rallied to the cause of liberty and justice. Thus it is not especially remarkable that there should be a priest with the rebel forces of Fidel Castro in

mountains of eastern Cuba. But tical Catholicism, especially in Latin erica, has invariably proved to be re interested in the privileges of the rch than in the "four freedoms."

As for the recent and relatively blood- revolution in Colombia, there is no bt that certain churchmen helped to eat Dictator Rojas. He appears to e earned some of the same ecclesias- l displeasure that Dictator Peron ac- red in Argentina. Both men were ported by political Catholicism at the inning. Peron compounded his vari- sins by trying to loosen the priestly uence in his regime. Rojas Pinilla in turn, tried to set up a third party. ere came an irresistible wave of popu- reaction against Rojas and—accord- to all the comments I could gather month in Colombia—the church de the crest" of the wave.

THE COLOMBIAN REVOLUTION in June definitely a liberal movement. Ulti- e victory of democratic forces will end to a very great extent on the atti- e of the Roman church. The big stion in Colombia is: will political holicism support a return to the four doms or, if not, will the government able to resist ecclesiastical dictation? he Roman church will not gracefully render the "gains" gathered during rly 10 years of political favoritism. re than one-half of the country is cially recognized as "mission terri- " which means the exclusion of all -Roman missions. Protestants have n ruthlessly driven out of most of e areas and even out of some of the vinces which are not officially closed. n May forty Protestant families were elled from one community and one was killed, her body thrown in the r. The incredible thing is that not one Roman churchman has yet said a single public word in condemnation of this ever-lengthening list of persecutions.

Sometimes Protestants are accused of ugly assaults on the Roman church and the papacy. It cannot be denied that such things have happened. Yet last month a Colombian bishop caused a circular to be distributed to people leaving church after mass. It was virulent attack against Martin Luther, calling him "a wild man prone to the lowest and most bestial passion."

One of the biggest arguments of political Catholicism is that religious unity (that is, Roman monopoly) fosters national unity and public peace. This is nonsense.

In the first place, enforced uniformity never guarantees unity. Not even in Colombia where civil war has raged precisely because of political and ecclesiastical dictatorship. Is it realistic to pretend that all the troubles of Italy and Spain can be traced to the presence of small Evangelical minorities?

Ecuador, rather surprisingly, gives evidence of having one of the most stable governments in this part of South America. After 40 years of liberal rule a conservative regime was elected to office last year. The electoral system and its results were respected and there was a peaceful change of office.

Despite the fulminations of the bishop of Cuenca, the Lutheran congregation in Quito has obtained legal status and can now proceed to build a small church. But some Lutheran missionaries—under the World Mission Prayer League—are having a rough time in the Province of Cuenca where priests frequently incite the superstitious Indians to violence.

Witnessing to the gospel even in the non-Communist Americas can be dangerous. —STEWART W. HERMAN

WASHINGTON

By ROBERT VAN DEUSEN

ALIEN PROPERTY

THE STATE DEPARTMENT has shifted its position on the return of alien property seized during World War II. Until recently John Foster Dulles was backing a plan setting a $10,000 limit on the value of assets to be returned to their former owners in Germany and Japan. Now he is advocating full return.

The return of property worth $10,000 or less would benefit the thousands of "little people" whose savings in American banks were taken from them and held by the U.S. government. But it would not affect the large corporations owned by Germans or Japanese which were seized at the beginning of the war and operated by American interests.

THERE HAS BEEN a lively public debate over the pros and cons of returning alien property. Some business groups have resisted the idea of handing the vested corporations back to their original owners, especially since their value has increased under American management.

Other segments of the business community point out that the principle of private ownership is involved. With American money invested in all parts of the world, the vesting of corporations by the U.S. government might be used as a precedent for the seizure and confiscation of American properties in other countries.

Public interest groups of various kinds have developed an articulate conscience on the subject. Religious, educational, and other organizations have pointed ou that it is wrong for governments as we as individuals to take and keep what be longs to someone else.

GERMAN SITUATION

THE FINAL IMPETUS which produce a change in the State Department's pos tion was pressure from the West Germa government. For the past three yea Chancellor Adenauer has been trying convince President Eisenhower that re tions between the two countries wou be improved if the U.S. would return German owners all property vested du ing and since the war.

The crucial factor now is the nation election to be held in Germany in Se tember. Confiscation of German pro erty by the U.S. is a sore point in publ sentiment, and the Socialist party is ca italizing on this in the election campaig

With Germany under its present a ministration emerging as one of the mo dependable allies of the U.S., the Sta Department hopes that Adenauer will re-elected. Shifting policy on return vested property would be one way encouraging that result.

Such a shift is by no means assure however. In the cabinet, the Departmen of Justice and the Treasury and t Bureau of the Budget oppose full retu of vested property for fiscal reason They feel the properties should be so and the proceeds used to pay war clai by American citizens.

The Johnston bill in the Senate prov ing for full return is gathering substant support. But there is also strong oppo tion on the part of many Senators.

Unless the Senate calendar is hop lessly jammed by the civil rights deba the alien property issue is one of the f which may stand some chance of acti this year.

WO HOURS TO DIE

HANNS LILJE WAS TO BE HANGED IN 1945. . . . BUT AMERICANS SET HIM FREE FROM A NAZI PRISON. . . . THIS MONTH HE PRESIDES AT THE LUTHERAN WORLD ASSEMBLY IN MINNEAPOLIS

BISHOP HANNS LILJE is a short, stocky
n of 58 whose mild appearance masks
strength of will and certainty of a
n who has risked violent death for
faith.

s president of the Lutheran World
eration, Bishop Lilje is the chief offi-
in the largest Protestant church on
h. He is also bishop of the Church
Hannover and president of the United
heran Church of Germany.

oday he's physically robust again.
round, full face, beneath a white-
ged bald head, is the picture of smil-
health. His blue eyes reflect the
e and serenity of a man who has
nbed the depths of God's love.

WAS DIFFERENT in April of 1945
n American soldiers entered Nurem-
and threw open the doors of the
prison. There they found a gaunt
wan Hanns Lilje, chained in his
ary cell. Weak from hunger, black
s danced before his eyes when he
red from his cot. His execution had been only a matter of hours away. But he was ready.

A fellow prisoner had whispered to him the procedure his Nazi captors would follow. He would be told to stand on a small stool and place his neck in a noose dangling from the ceiling. Then his guard would kick the stool away and leave. He would gasp his last strangling breath alone.

But Bishop Lilje, now in this country to take a leading part in the assembly of the Lutheran World Federation at Minneapolis, claims he never felt alone in the Nazi prisons where he spent nine months during World War II.

The longer his imprisonment lasted, he says, the more evident it became that there was an unseen power present among him and the other churchmen imprisoned for defying the Hitler regime. "One can pray, even with chained hands."

He spent hours every day in prayer and meditation. When execution of his death sentence seemed near, he spent another hour seeking courage. "I looked up to Christ in Gethsemane, and asked

that my knees would not tremble," he says.

With the cheerful clarity of one who has ceased to cling to life, he could speak courteously to the jailer who clamped on his fetters, and even assist one particularly young S.S. guard who did not understand how to close a new type of handcuffs.

When the prison doors swung open to freedom, men shouted and wept for joy. Hanns Lilje stood silent. He tried to explain. The wall between the visible and the invisible had become very thin. Despite his relief and thankfulness, he was asking himself if his time of trial had done all that it should in cleansing, purifying, and giving him new strength.

"I realized," he says, "that the way back to life would be very long and difficult."

His first sermon after the liberation was not acceptable to his hearers. In the prison chapel itself he had tried to preach forgiveness, turning the other cheek. People were not ready for it.

His second sermon went better. This he preached in a packed church with the windows gone and the roof partly destroyed. Outside the gaping windows nearly a thousand more had gathered. After years under a dictator who told everyone where to go and what to do, people were floundering, dazed, lost. They listened to this man who had defied the Gestapo for the sake of the gospel.

"The only way out of darkness and misery," Hanns Lilje proclaimed, "is the road of obedience to God."

He returned to his administrative duties in the office of the Church of Hannover. He plunged into the welfare and relief work of the church. He felt the gospel message must be related to the problems with which people were livin Together with other church leaders, h disputed the view that in politics th church must be blindly loyal to th

The Prewar Lilje
Lutheran World Convention Secretar

state. The church, these men said, has responsibility in public affairs.

Speaking to 2,000 participants of youth rally after his consecration in 19 as bishop of the Church of Hannov he gave a typical example of his post-w preaching. "The lingering grief a measureless need may seem to goad to despair," he said. "For we know t we have also ourselves to blame. there is divine forgiveness if we repe This is God's way of helping us to m a new beginning, and to have confide in the future. I am utterly persua that God through Christ is our unfail help."

Bishop Lilje has been influential formation of The Evangelical Aca mies, or discussion groups. To the

embers of various professions—doc-
s, lawyers, teachers, students, house-
ves—are invited to talk over the prob-
ns of today's Germany.

Organizing a conference of journal-
s, he set the subject simply as "Hitler."
ost of the best known newsmen in the
untry came—men who had fought
tler and men who had sincerely sup-
rted him. They delved into the his-
ical reasons for Hitler's rise, the short-
nings of both the conservatives and
socialists.

"We showed," says Bishop Lilje, "that
ny people who never took an active
rt in Nazi activities may have paved
way for the Nazis by neglecting
philosophical and religious issues
olved."

The bishop is determined that the
urch must be a factor to be reckoned
h in German life. It must stand in
forefront of public affairs and never
in descend to "live in a ghetto" as

THE POSTWAR LILJE
Church must not live in a ghetto"

was the case under the rule of Hitler.

He is determined, too, that in the heady new economic prosperity of Germany, moral consciousness shall not be usurped by creeping materialism. He labors constantly to keep the Christian spirit of love and sacrifice alive and to bring Christian principles into practical politics and everyday life.

BISHOP LILJE speaks English, French and Italian as well as German (plus knowledge of Greek and Latin). But he insists on simple speech.

He not only knows English, but he knows American slang, too, and has entered into bull sessions with young GIs with the same success that he earns in councils with high-ranking officials.

The bishop's publications cover political, literary, philosophical, historical and religious themes. *The Last Book of the Bible* is an exegesis of the Apocalypse and was published when Hitler was at the height of his power. It will soon appear in the U.S.

His *Valley of the Shadow* is a sober account of his nine months' ordeal in Nazi prisons, with many penetrating observations on his jailers and his fellow prisoners. *Luther Now,* written mainly during the last years of the war, is an interpretation of Luther's significance for the world today.

He has been traveling almost constantly since his first trip to the Orient 30 years ago. His short, dark-haired wife, Frau Erna Lilje, quietly takes on many of his church administrative duties and keeps things moving in orderly fashion while he is away. Three children, two daughters and a son, are now grown.

THE BISHOP HAS wit and adaptability that endear him to people wherever he goes on his travels. An audience that listened carefully to his serious address

Bishop Lilje will speak at the first morning session at Minneapolis, 9:30 on Aug. 16. He is scheduled to speak at the youth rally in Parade Stadium on Saturday afternoon, Aug. 24 (3:30). Public sessions of the assembly will be held each day (admission by ticket) and a "visitors' program" (no tickets) will extend throughout the assembly, featuring world-famous churchmen.

burst into unrestrained laughter when he cited the stock gibe against Christianity, "Although it has been here 2,000 years the world is no better," and then capped it with: "There has been water on the earth for more than 2,000 years and yet one still sees plenty of dirty people."

Hanns Lilje was born on August 20, 1899, in Hannover, the Boston of Germany. During the first World War, he served as a private in the German army. Later he studied at the universities of Goettingen, Leipzig, Zurich, and at the Loccum Cloister.

ORDAINED IN 1926, he returned to Hannover and served as a student pastor for a year. Then he became general secretary of the Student Christian Movement in Germany until 1935, traveling to India, Egypt, and the United States. In 1935 he became secretary of the Lutheran World Convention.

Visits to ecumenical conferences brought him to all continents. His linguistic gifts enabled him to act as interpreter of even the most difficult theological problems at big international church meetings.

ALMOST CONSTANT conflict with the rising power of Nazism marked these years of Dr. Lilje's life. By order of the political authorities, he was suspended for six months in 1933 as general secretary of the German Christian Student Movement. In 1938 he was barred from the province of Schleswig-Holstein. In 1944 he was forbidden to travel and to speak in public in the entire Reich.

Finally, on August 19, 1944, he was arrested by the Gestapo and imprisoned in Berlin. On January 18, 1945, he was sentenced by the "People's Court" on charges of high treason and returned to prison to await death. American troops liberated him on Hitler's birthday, April 20.

Two years after the Nazi regime collapsed, in the spring of 1947, he succeeded Marahrens as bishop of the Church of Hannover.

Despite his informality when in America, Bishop Lilje preserves a dignified posture in Germany, wearing the more formal clerical garb and riding in a Mercedes Benz "300," manned by a very correct chauffeur. He expects always to be addressed as "Your Grace."

"You know this is not for me," he confides, "it is for the church."

Busy as he is with church affairs in his own country, Bishop Lilje works equally hard for world Lutheranism and for the whole Christian ecumenical movement. President since 1952 of the Lutheran World Federation, he is the highest-ranking representative of some 50 million Lutherans cooperating in the federation. The LWF unites more than two-thirds of the world's estimated 70 million Lutherans.

"WE DO NOT yet know," says Bishop Lilje, "whether the grace of God and the power of his Holy Spirit will use the world-wide Assembly in Minneapolis as an instrument to revitalize the Lutheran Church. But if this happens it will be an immediate contribution to the Christian vitality of the Church Universal."

NORWAY IS NEARER NOW

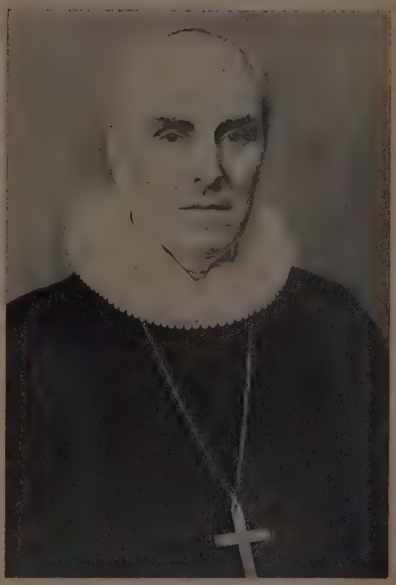
Pioneers traveled many days from their Norwegian homeland to settle in America. Now these lands are much closer together

By ANNE JORDHEIM

IT WAS A BEAUTIFUL summer evening
en I walked through the entrance of
arge, white house at the foot of Eke-
g Hill. This house is the residence of
bishop of Oslo, Johannes Smemo
om I was to interview. Having been
y much excited about this forthcoming
erience, I was overcome by a sense of
, not only for the famous man I
uld be permitted to speak to but also
the historical grounds I was walk-
on.

Where the bishop's residence now
nds, Dominican monks had built a
nastery 700 years ago. After the Ref-
nation the bishops of Oslo took over,
bishops and their families have been
ng there ever since. Part of the mon-
ry, especially on the ground floor of
building, is still preserved, although
t of it lies in ruins. Upon the foun-
ons of the old cloister a spacious
ern residence is now found. Flowers
m everywhere over the ruins, and the
op's grandchildren play now where
the altar of the monastery church
been.

MRS. SMEMO, the bishop's wife (in
wegian called the *Bispinne*), opened
door for me and escorted me up the
stairs to a large and comfortable
g-room where I was greeted by the
op with a friendly—
"It is surely a pleasure to be called
n by THE LUTHERAN!"
Bishop Smemo has been one of the



BISHOP JOHANNES SMEMO
The churches understand one another

leading men of the Church of Norway for decades. He was the dean of the Practical Theological Seminary of Oslo, bishop in southern Norway, and since 1951 has been the bishop of Oslo. Although there is no archbishop in the Church of Norway, the bishop of Oslo is considered the leader of all the bishops. The king of Norway is the supreme head of the church.

BISHOP SMEMO has been active and influential in the work of the Lutheran

World Federation and the ecumenical movement. It was through this work that he met Dr. Franklin Clark Fry, whose leadership impressed him greatly. The bishop and Mrs. Smemo are coming to the U.S.A. to attend the assembly in Minneapolis.

"Bishop Smemo, tell me something about the relationship of the Church of Norway and the Lutheran churches of America. Is there a better understanding now than before the war?"

"There is! And there are many reasons for this better understanding. We still think gratefully of all the money and gifts we received after the war in order to rebuild our churches and to further our church life, especially in northern Norway.

"At this time we are indebted to the U.S.A. for the stimulation which resulted in a more active church life here in Norway. Let me merely mention stewardship and evangelization.

"Due to our common background, the relationship between the Evangelical Lutheran Church and the Church of Norway is closest. Many ELC pastors and leaders have visited Norway since the war. About 50 Norwegian theologians have had scholarships in the U.S.A., and others have been visiting over there. This has brought the Lutheran churches of America and our church closer together.

"Soon we hope to begin an exchange program of ELC pastors with Norwegian pastors. This may not be easy, especially since few young pastors in the two churches speak the language of the other church fluently."

"WHAT DO YOU THINK of the mergers of the various Lutheran churches in America?"

"This is difficult to answer. Of course the ties between the ELC and Church of Norway may be weakened as soc as the national background becomes le significant. However, I understand well that this process of unification mt continue, that the Lutheran churches America must keep up with the rap development of our time and adjust a cordingly. It may not be a necessity have one Lutheran church in Americ Certainly a few Lutheran church should be able to co-exist, co-operat and be strong, even if they do not agr on all important issues."

"What does the Church of Norway e pect from the Assembly in Minneapolis

"What our church learns from a co vention may not be important for othe What we learned from the 1952 Asse bly in Hannover—although we did n anticipate this—was mostly about ste ardship and about how to make o parish work more active and effecti We certainly try to absorb as much we can from any LWF convention!"

"Isn't it rather new and unusual th the old confessional churches in Euro learn from young churches in America

"No. Years ago our church was fluenced by the churches in America, that time by the Reformed church rather than the Lutheran. I am thinki mainly of the religious revival moveme and of the contributions to make hym singing in churches and at meetings mo meaningful."

"WHAT DO YOU THINK the Luthe churches in Europe especially can le from the U.S.A.?"

"The American practical point of v concerning church life and their stro sense of responsibility toward th church and local congregation. A unity. We still have much to learn become united within our own rank

"But surely the American churc

VHERE MONASTERY TOOD BEFORE REF- ORMATION THE BIG ESIDENCE OF THE ISHOP OF OSLO IS OW LOCATED — LUS THE GARDENS ND PLAYGROUND

ave much to learn from Europe. Could ou comment on that?"

"Even if we are quite busy in Norway, o, we scarcely have the same pressure nd tension which govern the lives of ur American friends. They need per- aps a more personal depth of faith, and herefore perhaps preaching with a ronger personal appeal. All of us need ore quietness, the kind of stillness hich liberates a person. More than any ther European church, the Finnish Lu- herans have this stillness in their devo- onal life as well as in their every-day ork."

"PLEASE TELL ME a little about what is one for the many Americans who are siding in Norway—as far as their hurch life is concerned."

"You are making me a little ashamed y asking this. We really have not done uch for them, because we supposed at they would take care of this them- lves. As you know, an airforce chap- in has been conducting weekly worship services every Sunday in Oslo. Now this fall an American congregation will be established in Oslo by the ELC. We have already English and German con- gregations here. We are very happy about the ELC taking this initiative. It will strengthen our relationship to the American Lutherans."

AT THE BEGINNING of my interview I had asked the bishop how much time he would allow me (which he thought was very American!) and now I noticed that I must come to my last request—

"Would you be so kind as to send a greeting to the ULC and the readers of THE LUTHERAN, please?"

"With the greatest pleasure! I know that the ULC is a large and influential church body within American Lutheran- ism, and I am very happy about the in- terest they show in Norwegian church life. I send my sincerest regards to all members of the ULC and especially to their great leader Dr. Franklin Clark Fry, whom I soon will meet again. Fortunate

is the church which has a man like him."

As I was getting ready to leave, the bishop and Mrs. Smemo asked me whether I would like to see some of the rooms where meetings and receptions are held. Indeed I would! The room I admired was as spacious as our entire apartment! Here meetings of bishops, councils, pastors, and other citizens are held. The table is the longest I have ever seen, and the many old chairs, decorated with fancy embroidery, have been used for the bishops' guests and colleagues for many decades.

"Such beautiful flowers you have everywhere!" I exclaimed, enjoying the carnations and peonies which could be found nearly everywhere in the room.

"We have just had a reception after the ordination of several young ministers," Mrs. Smemo answered. "Most of the flowers are from our own garden."

I HAD HEARD previously that every New Year's Day a traditional reception is held in this big room for all the pastors in Bishop Smemo's diocese. This is Mrs. Smemo's busiest day of the year.

Famous paintings hang on the walls of the room, and the bishop enjoyed telling me stories about them. He also explained the various parts of the monastery ruins, while pointing out of the window. As time required, the bishops' residence has been built throughout the years. One recent improvement had been the installation of oil heating all over the house. Imagine having heated these immense rooms with coal stoves!

THE BISHOP HIMSELF escorted me downstairs to the door and bade me a cordial farewell. And so my daily life enclosed me again—I had been so far away from it for over an hour! I just had to take a last look at the cloister ruins which lay in a park near the bishop's garden. And what did I discover there? Oh, so typically Norwegian—the respect for old tradition and still the awareness of the people's need of today—in the corner of the old dignified park I saw a little red house—swings, sandboxes, toys, a small table and benches!

Why should one merely look at ruins when there is also space enough to let the children of the near-by city streets have their outdoor kindergarten? It wouldn't surprise me at all if the practical Americans might after all have something to learn from Norway's applied Christianity!

The Reformation Isn't Over

Study of Luther persuaded an Argentine priest to become a Lutheran

By LUCILLE E. HEIN

THE STORY of one man's acceptance of Lutheranism begins in Argentina where he was a priest of the Roman Catholic Church. He and a group of fellow

riests felt that the Roman Catholic Church needed reform. They thought this might be accomplished from within, through a study of the history and beliefs of other Christian groups. A large part of their study was devoted to the work of Martin Luther.

At the moment when they felt they were making some progress in their study, the pressure of the Roman Catholic authorities against them became too great. Most of the group of priests dropped the reform idea.

But there was one who could not go back. His studies of Luther had gone too far. He recognized that there was validity in the criticism that Luther and other reformers made against the Roman Catholic Church. He was convinced that Luther and Lutheranism held a key to a religious awakening for Latin America.

He left the priesthood, continued his studies of Luther, and finally went to Uruguay to start life anew. There, at present, he is conducting training programs for youth leaders and is an organist for a Lutheran congregation. He is soon to marry a member of the Methodist church.

In speaking of Lutheranism, this former priest says, "The mission of the Lutheran Church is what is needed in all of Latin America. If right-thinking people would come to Latin America with the message of Luther, they would reach the indifferent people, the questioning people, the unchurched people, the people who belong only nominally to other religious groups."

Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, dined with this young man in Montevideo while there on a recent field trip. Dr. Erb says, "This new recruit to Luther holds a Doctor of Philosophy degree and is a specialist in languages. He is in his mid-thirties, a fine conversationalist and speaker—witty, colorful, yet quiet and thoughtful in all he says.

"A man such as this is a lesson to many Lutherans. We accept Lutheranism. He is approaching it from its very foundations—Luther's own words. He has the same background and conviction that Luther had. When he spoke to me of what he and his fellow priests tried to accomplish in Argentina, it was as if Luther were speaking.

"The Roman Catholic Church naturally urged this young man to return to the church. But he has the courage of his convictions, the feeling that Luther is right. In leaving the church and Argentina, he has suffered privations, because it has meant cutting ties with friends, destroying his career as a priest, starting all over again. He feels that the Lutheran Church is worth this. He actually sparkles when he talks about it."

Lutheran mission workers in Latin America have known this young man for three years. They appreciate his sincerity and his value. The overall vision of the world church which Lutheran workers in Argentina and Uruguay present is one aspect of our mission work that has great meaning for him. At present, he is translating some of the writings of Martin Luther from Latin into Spanish as a step in putting the Lutheran ideas in the hands of Latin Americans. His training in Latin for the priesthood is now serving the Lutheran Church.

The Lutherans with whom he is associated in Uruguay feel that here is a man who may some day become a leader of his own people—leading them with the slogan he repeats frequently: "The message of Luther is what the whole of Latin America needs."

METHODISTS AND LUTHERANS: A Comparison

These two churches are very different but each can learn much from the other

Wesley's preaching in London's streets 200 years ago caused a revolution in stagnant English church life and created Methodism

"METHODISM IS NOT a system of doctrine but an individual religious experience. That is the unique and identifying characteristic of our church," Dr. O. K. Lamb told me. He is superintendent of the Anniston, Alabama, district of the Methodist Church.

Methodism was founded in England during the early part of the 18th century by John and Charles Wesley. It was born during a period of spiritual and moral stagnation.

The Church of England—in which the Wesleys were clergymen—seemed to be making little effort to reach the common people, most of whom had no interest in traditional religion. In 1729 the Wesley brothers gathered a small group of like-minded students at Oxford University form a little prayer group.

Because they met regularly at a certa time, and studied the Scriptures a prayed systematically, their campus c ics dubbed them "Methodists."

John Wesley reports that when he w attending a service one night at a li church on Aldersgate Street in Lond and while the preacher was reading ther's preface on the Epistle to the mans, his heart was "strangely warm by the Reformer's description of jus cation by faith alone. It was from Aldersgate experience that most Met ists date the beginning of their chu

DOCTRINALLY, IT IS difficult to Methodism down to any specific theo cal concepts. This is to be expected, Methodism was basically a revolt ag the creedal formalism of the En

By WILLIAM R. MORGAN

Pastor, Trinity Church, Anniston, Alabama

"JOHN WESLEY"

s he looked in the Wesley movie shown Methodist churches throughout U.S.

hurch and an emphasis on emotion. onsequently, Methodism has nothing ke Luther's Catechism or the Augsburg onfession.

Methodism recognizes two sacraments: aptism and the Lord's Supper although, ke the Baptists, the Methodists under- and the sacraments in symbolic terms. nlike the Baptists, sprinkling is the usual ode of administering baptism.

On the sacraments, Lutherans believe at baptism and communion are chan- ls of divine grace and forgiveness of is, not merely "symbols." Baptism in e Lutheran Church is not just a "dedi- tion" or "christening" ceremony.

Probably the most conspicuous doc- nal concept accepted by most Method- s is the doctrine that through continu- s spiritual growth it is possible to be- me sinless in this earthly life. I heard Methodist pastor say several years ago, Methodism is essentially nothing more than glorified morality." Most Methodists feel that the absence of specific doctrines is a source of strength of their church.

On the doctrine of "sanctification," Lutherans believe that a sinless life is impossible as long as we are in the flesh. Some attain a much greater degree of spiritual maturity than others, but all fall short of perfection.

Then too, Lutheranism can never reduce religion to a "feeling" or a "strangely-warmed heart." Unless religion appeals to the intellect as well as the emotions, it becomes superficial.

THE CIRCUIT-RIDER system was developed very early in Methodism and, with modern adaptations, is the system used in the modern Methodist Church. Originally it meant that pastors or lay preachers would travel from one congregation to another under assignment by superior officers. Today a Methodist congregation has little freedom of choice in selecting or retaining its pastor.

I am sure Lutherans would be unlikely to accept the assignment of pastors to congregations by church officials rather than the calling of pastors by the congregations.

Among Methodists, the annual conference which roughly parallels our synodical conventions, decides whether a pastor shall remain at a certain congregation another year or whether he shall be moved. Near the end of the conference the new assignments are posted and each Methodist pastor scans it eagerly to see whether he will return to his present flock for another year, or whether he must go home and start packing.

Although there is no maximum time a Methodist pastor may stay in one parish, the usual limit is four years. To avoid resistance on the part of its min-

isters to being sent into difficult or unpromising fields, the Methodist Church, in its ordination vow, requires the pastor to promise that he will go wherever he is sent.

As a concluding appraisal of Methodism, I feel that we Lutherans could learn a lesson in loving zeal through its emphasis on the cultivation of a holy life, although we must avoid permitting sentimentality to supplant faith. With more emphasis on Christian works as a logical outgrowth of faith, we could bring our religion out of the chancel and into the streets where it is desperately needed.

Also, remembering that Methodism was a successful reaction against liturgical form that had lost its relevance for the common man, we should be aware that if the Lutheran Church is to continue to make a continuing impression on the world, we must never let tradition stand in the way of our mission to preach the gospel. Tradition and liturgy are means to an end and not ends in themselves.

With these facts of history to guide us, Methodism stands as both an inspiration and a challenge to those of us in the "traditional churches" not to take too much for granted and not to try to coast into the future on an illustrious past.

Home where John Wesley was born in 1703 was recently bought by British Methodists. It was Church of England rectory in Epworth

"Doesn't that juicy gossip just floor you, Mabel? . . . Mabel! . . . MABEL! . . ."

FIVE MAKE A FAMILY:

TOGETHER

IT WAS Pete who exploded the first bombshell.

"I," he announced, "am not going on vacation. Not unless you wait till we're through with baseball."

Dan and I looked at each other, trying not to let the children see the question in our eyes. *How much of it does he mean?* I was asking silently. And, *"what do you think?"* was his answer.

Karen came back at Pete almost as though she had been waiting for a signal. "Oh, yes? And what makes you an exception? Think I want to go any more than you do?"

"But I got a real reason for staying." He tilted back on his chair in his excitement. Automatically, I reminded him, "Four feet of the chair on the ground, Pete."

WE WERE HAVING dessert after supper. Susie took advantage of the general preoccupation to help herself to more chocolate sauce.

"No more reason than I have," Karen assured him. "I'll be missing a splash party, three picnics, and a dance. Don't you think that's a real reason?"

"Yeah, but that's just having fun."

"Well, what's baseball if it isn't having fun?"

"The team is depending on me." He was getting really excited now. "If I'm not there, who is there to play first base? Tubby? Peewee? Only one who could do it is Jimmy and he's turning into one whale of a good pitcher."

Karen caught Dan's look of agreement. "I suppose," she said, with frosty courtesy, "Dad can understand Pete's point of view. Baseball is something everyone understands. But it doesn't matter," she raised her brows, placed one hand at her throat dramatically, "no, it doesn't matter that my being away will be spoiling things for my friends."

A REGULAR GUFFAW caught Susie unawares. She choked and sputtered, spraying chocolate in every direction.

When order was restored, I thought we might be able to change the subject, but no such luck. Karen must have been bottling up her feelings for quite a while. She was angry now.

"It may seem funny to the rest of you! But what do we ever do on vacations? We go camping or we visit relatives! What fun is that? Same old things, year after year, year after year! Makes me sick even to think about it, but who cares?"

"We all do," said Dan quietly. "We just aren't used to the idea. Seems to me you've always enjoyed our vacation trips before, haven't you?"

"When I was just a child. But this year is different."

"Perhaps it is, but this is the first that the rest of us have heard about it. Better give us time to think it over."

HE WAS SAYING the right things, but I was a bit angry by now. "And let's consider the *whole* family, not just your own point of view. Remember your father works hard to give us the things

we want all year. When his vacation comes around, I think he might get a little special consideration."

"Selfish," jibed Susie. "Besides we always have fun. You just think you're so grown-up." She made it sound like an insult.

"What would a child like you know about it?" asked Karen, nastily sweet.

"This is getting us nowhere fast," cut in Dan. "We aren't enemies trying to get the best of one another. We are a family. Remember?"

"So we always do things together! I knew no one would listen to me!"

"We don't necessarily do things together. We think things out together. Then we do things as we think we should. Tell you what. Let's stop talking about it and put on our thinking caps. We'll get these dishes out of the road. And let's not say any more on the subject till we've all done some good hard thinking."

"I KNOW that routine," said Pete wearily. "By the time we think about it, we always come around to doing what you and Mother want, because you always have the best answers."

"So we usually have the best answers," agreed Dan. "We'd be pretty poor parents if we didn't come up with the right ones most of the time. We might even come up with a way to satisfy all of us."

Although Pete knew better than to say it, he had an "oh, yeah?" look in his eye, but Karen began to calm down. She smiled a bit grudgingly, but a smile. "No more talk for now," she nodded.

I couldn't for the life of me see how we were going to resolve such conflicting desires. However, it was worth a try. Nothing could be gained by further talk, certainly. I began to gather up dishes. The rest followed suit.

WE SWUNG INTO our evening rhythm. Each had a job and did it almost like some sort of robot. Only Susie seemed able to throw off the discussion. She chattered along without seeming to notice how little response she was getting.

"And now can I go to Donna's?" she asked.

"Sure can," Dan approved. "Mother and I will pick you up later. No telling when this meeting will be over."

"Meeting?" I stared at him blankly. "What meeting?"

"PARISH EDUCATION cabinet. Don't you remember? Our regular mid-summer meeting, and this time they decided to ask the people who taught in vacation school to come so we could evaluate the program and consider how to keep what the youngsters have learned so that they don't lose it over the winter—you know, fit it into the whole educational program."

"Did you tell me about it? I can't see how I could be that forgetful. I don't remember ever hearing about it before!"

"Say, come to think of it, I believe you were talking to Mrs. Sym when he reminded me. —Guess I just think that you must know whatever I know without my bothering to say it in words."

"Could be. —And perhaps the whole family has been doing that. We really are pretty fond of each other and maybe we've been thinking the others must know how we feel without our expressing it. —Maybe we need to do more talking not less."

"But not when we're mad." Karen paused in the act of putting away her dishcloth. "Dad's right. That makes things worse."

We all laughed a "together" sort of laugh. No matter what we decided now we'd be deciding it together.

Christians Don't Conform

Christ doesn't want our habits modified. He wants a new life, a transformed one. A Christian knows that he can't conform to this world and still accomplish this.

By JOHN SCHMIDT

Read Ephesians 4:17-24

JAMES MOFFATT HAS brilliantly captured the force of Paul's words when he translates: "I insist and protest that you must give up living like pagans." This is the precise point he is making.

The church is "called out of" the world and its members are therefore not to be "conformed to this world" (Romans 12:2). Paul is now addressing men "in the Lord," whether their background was Jewish or Gentile, warning them that their relation to God must control their actions among men. He speaks as a Christian to other Christians.

What "living like pagans" meant—and means—is most clearly seen in Romans 1:18-32, which even through our softened translations reveals the sexual vice that is a symptom of the religious and moral collapse of mankind.

Man, refusing to conform his life to God's will, becomes tragically less than man. Intellectually and morally his life becomes purposeless and useless, without direction. "The creation was subjected to futility," Paul had written earlier (Romans 8:20). The full tragedy of sin is not expressed by saying that man "misses the mark" at which he aims; rather, that he aims at the wrong mark!

APART FROM CHRIST men "are darkened in their understanding," an ignorance that is not merely negative, but a positive evil. It was of this that Jesus said, "If the light in you is darkness, how great is the darkness!" (Matthew 6:23).

While in Romans Paul had noted that moral corruptions can be traced to religious perversion, he here shows the reverse relationship: sensuality is the cause of ignorance and darkness (the opposite of the "enlightenment" of 1:18). Some ignorance may be excusable (Acts 17:30), but this is a deliberate and persistent choice of evil.

Paul lived in a day when the ancient mythology of the Greeks and Romans had become a mockery. The actual religions of the pagan Mediterranean world were hideous importations from Asia Minor and Egypt of the feeble, self-doubting monotheism of the philosophers. Their moral fruits were a scandal, even to pagan writers.

In Paul's day men wallowed in the mud of evil. They flaunted that of which they should have been deeply ashamed. Neither "licentiousness" (RSV) nor "covetousness" (AV) exactly convey Paul's thought in verse 19. These men were self-indulgent, asserting their own egos without concern for the welfare or rights of others (the opposite of the love which Christians are to possess).

They are immoderate, especially in sex sins (Colossians 3:5; Romans 1:29).

Mr. Schmidt, author of this series of studies in Paul's Letter to the Ephesians, is pastor of Bridianola Church in Columbus, Ohio.

Through ritual fornication, this sex distortion was brought even into the sanctuaries of their gods.

There is a modern parallel, in this mid-twentieth century America, to the pagan degeneracy under Nero. Magazines, novels, movies, and even advertising reveal this obsession with the perversions of sex. Crime statistics reveal clearly the moral collapse of a generation that "exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator . . . for this reason God gave them up to dishonorable passions" (Romans 1:25-26).

"YOU DID NOT so learn Christ!"—with this mild understatement Paul conveys a truth much stronger than his words. To "learn Christ" certainly involved knowing about the Jesus of history. But beyond this it meant having intimate fellowship with the risen Lord. Christians are to think his thoughts, to see his vision, as well as knowing who and what he is. They are new men in a new world. Knowing Christ, they know the full meaning of life and of God.

Men who really know Christ Jesus would never use the gospel as a cloak for their evil practices. The fact that they have "learned Christ" becomes the basis for further admonition: "put off . . . be renewed . . . put on."

IN VERSES 22-24, Paul mixes his metaphors effectively: "put off" (as a garment) "your old nature." That "old nature" and its practices have just been described and Paul wants no part of it! He does not merely want a few old habits modified; he wants the old nature transformed. Often he described this old nature as "the flesh," meaning always not this physical body, but the whole man outside of Christ. Wearing this old nature is like being dressed in a corpse, for it "keeps decaying" until it ends in final corruption.

The complete transformation Paul desires is further described as "being renewed," a continuous rebirth by God. In the ancient phrase of the Psalmist "our youth is renewed like the eagle's" (103:5). Underlying all of this is the proud spirit of a Salvation Army "soldier" in Hyde Park, who after hearing a Communist orator boast that "communism will put a new coat on every man here" answered, "Christ will do better than that; he will put a new man inside of every coat!" Paul would say "He surely will; if we will. We must become what he has made us."

"PUT ON the new nature"—this is the positive aspect of the truth under consideration. Those who have been adopted into the divine family must have more than a formal connection with their Father and his beloved Son. They must "become partakers of the divine nature" (II Peter 1:4).

They must come to resemble their Father and their elder Brother. If sin means that man is no longer truly man, then redemption indicates God's purpose that man shall once again be man. God's original image of man is thus restored in Jesus Christ.

Only in him can man attain "true righteousness and holiness." So long as he is dominated by the ambitious hope of earning salvation, man's best actions are selfishly motivated. Every deed of charity, even every act of worship is done to secure eternal life for himself. "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing" (I Corinthians 13:3). Only the gospel of God's gift of redemption through Christ delivers man from this.

WORSHIP NOTEBOOK

WHAT VESTMENTS FOR THE CHOIR?

SOME TIME AGO my father handed me a card bearing this penciled note: "Smoking, and women wearing shorts and slacks." He told me that one of his patients said that she reads this column faithfully and hoped that I would take up these subjects some time.

A lot of subjects are covered in these pages but they are all related to worship. We don't want to make the "Worship Notebook" a sort of Dorothy Dix of the ULCA.

If a subject is appropriate, it is given very consideration. If it deserves an official opinion, the Department of Worship through its consulting committee is called into service. There have been times when the ULCA in convention has spoken to matters relating to worship.

ONE SUBJECT OVER the years has evoked many letters, and this is one matter on which the church has spoken. I refer to the vestments used in the services of the church, and, this week, to choir vestments in particular.

Our churches have come a long way in fifty years. When one looks through congregational histories published over the years, he frequently finds photographs of choirs. Here is a group of men and women garbed in the street dress of that day, assembled in the choir loft (usually a large platform opposite the pulpit, embroidered with a brass rail and a red velvet curtain and dominated by a piano or organ console).

This is very different from the neat chancels one finds today, filled with rows of singers uniformly garbed. The change didn't occur over night.

At first a few pastors and church councils, departing from the traditions of puritanical American Protestantism with its scorn of anything formal, vested their choirs in black academic robes. If the pastor wore a black gown, what was wrong with the choir member wearing it too?

Thus, on a Sunday morning, a procession looked something like a college graduation, except for the colorful hoods and traditional mortarboards. This was an improvement over the assorted array of dresses, hats, and business suits. But it also looked somber. Black was not the color to denote Christian joy and praise.

THIS LED to a study of the vestments used in the church from very early times. It was found that for services other than Holy Communion, pastors wore a cassock (the long black form-fitting garment which served as street dress), a surplice (a loose-fitting white over-garment with billowing sleeves), and a stole or scarf (the stole was usually a band of silk or brocade hung about the neck, in five colors to represent the seasons and holy days of the church year). Soon these vestments appeared among a few of our congregations, and were worn for every service.

The same study also found that choir members had traditionally worn similar garments, a cassock and a cotta (a sort of shortened surplice). The stole was not worn by others than the pastors, since it was regarded as the badge of the clergy.

Soon the processions of pastors and choirs took on a brighter array. Today, according to reports received in church

headquarters, this combination is becoming more and more the established custom. The black gown, which is properly the vestment worn by teachers and pupils in a college or university, is on the decline in our churches, although many still use it.

BUT TODAY another practice is making its way into our churches. From the other churches of Protestantism which—unlike Lutheranism—repudiated most of the vestments and trappings of the church at the Reformation, there has been little concern for tradition. Some members of these bodies have devised new and more colorful costumes.

Some commercial firms which supply vestments have been quick to exploit this trend. Today there are few pastors who are not bombarded by circulars promising that attendance will jump, services will become more "inspirational," and choir morale will improve if choir members are garbed in the latest creation.

USUALLY these products have as their foundation the old academic gown, but with an array of attachments. Gowns are advertised as being available in "sky blue," "deep purple," and a host of other flavors, with, of course, white for summer services.

To these are added, depending upon the purchaser's choice, a tasselled "stole" or yoke in a matching color. Additional features include a more elaborate decoration for the so-called "minister of music," hats which are quite unlike any ecclesiastical headgear ever seen before, and, I am told, service stripes to indicate years of duty.

I cannot see the appeal for such stage-like costumes. There is dignity, beauty, and brightness in the traditional cassock and cotta. To be sure, the cotta needs frequent laundering, but God's house deserves clean, bright, pleasant furnishings.

Tradition, providing that it does not become hide-bound, can be a healthy factor in church life. By accepting tradition we demonstrate our continuity with the past. Yet we ought always investigate our tradition to see that we select the best it offers and still make it meaningful for our use today. In the matter of choir vestments, the cassock and the cotta fill both those requirements well.

THE UNITED Lutheran Church feels the same way. In 1940 it adopted a statement on the matter of vestments. While primarily concerned with the pastor's raiment, it did make provision for providing for uniformity in choir dress. This statement says in part:

> "5. The proper choir vestments are the cassock and cotta; the former of black cloth, the latter of heavy linen or other suitable material. Under no circumstances are colored or partly colored choir vestments proper; nor is a distinction between a junior and a senior choir by means of "color" of cassock to be made. Women choristers should wear caps, e.g., Canterbury caps, or a simple black toque. Oxford caps are academic and not ecclesiastical, and are not advised."

CERTAINLY NOT all congregations are going to change their choir vestments overnight. A considerable amount of money is involved. But congregations planning to purchase vestments for their choirs would do well to study the advice in the 1940 statement.

EDGAR S. BROWN, JR.

Dr. Brown is executive director of the Department of Worship of the ULCA.

PERSONAL PROBLEM CLINIC

by EARL S. RUDISILL

Budget

QUESTION: One of our neighbors is an accountant. He insists that every classification of a family budget should balance every month. Isn't this an extreme viewpoint? It seems artificial.

REPLY: A family budget ought to be adjustable rather than rigid. Equal amounts each month for various items is not practicable. Some major items, such as clothing and fuel, are seasonal in character. A budget which is too detailed and too severe in requirements will become a burden.

It is better to keep it simple enough to be readily workable. It is very important that totals balance, or do a little better, for the year. The same is true for the various classifications, unless a deficit in one is overcome by a surplus in another.

Romance slipping

QUESTION: We are living in one of the most beautiful southern resort communities. My husband commutes to his office. His income is very good. We have three teen-agers, a boy and two girls, all of whom are doing well in school. I am grateful that we have such a lovely home, and that all material things are so favorable. But that is where the excellence ends.

Ernest and I had a wonderful courtship. Our early married life was just about ideal. Love ruled in all respects. Ernest's business progressed and his income rose. Advancement seemed to spur him to still further efforts—with good financial results.

But in the midst of prosperity he gave more and more time and attention to the business, less and less to me. It seemed that business became his god, and yet he continued a regular church attendant. Ernest became colder and colder in his relationship to me until today it is quite distant. In such a circumstance it has become harder and harder for me to show him affection. He accuses me of being "gloomy," but how can I be my former gay self to one whose love seems to have changed to ice?

I do not want to hurt anyone, but I am tense, and life seems meaningless without a genuine mutual devotion. I wonder whether we should be living together at all. If only we could bring back what we once had.

REPLY: You and Ernest seem determined not to budge an inch to restore a happy situation. Recognize Ernest's good qualities and try to ignore the rest. He should do the same for you.

Decide now to abandon your present attitude toward life and your husband. Go the limit to restore the outlook which you had in the courtship period and during the early years of your marriage. Give Ernest real devotion and keep at it.

Make your appearance the best possible. If you have become careless about dress, make-up, speech, or general bearing, repair the damage at once and keep at a high level. Tell Ernest you love him and let your behavior show it. It is quite possible, not certain, that he will respond with new devotion. In doing these things you will be assuming an intelligent attitude.

BOOKS

INTRODUCTION TO RELIGION

Religion in Modern Life. By George G. Hackman, Charles W. Kegley, and Viljo K. Nikander. Macmillan. 480 pages. $4.25.

The authors, who are professors in the department of religion and philosophy of Wagner College, have sought to present an introduction to the nature of religion and to outline the role of religion in Western society. Major problems concerning the belief in God are honestly faced, and although such difficulties as the problem of evil must of necessity be considered very briefly in a work of this kind, readers will be interested to think together with the authors concerning the arguments for God's existence and the relative strength and weakness of each proposition.

Historic views of God, as men have thought of him through the centuries, are presented for consideration. The Christian view is elaborated in a discussion of God as Creator, Redeemer, and Spirit. This section of the book will be instructive and helpful to persons who are beginning to think seriously about the meaning of God.

Another problem given attention is the nature of man, with special recognition of the technological progress being made in modern life. Man is presented as a material being, as a rational being, as a creature of will, and a creation of God in his image.

The unique characteristic of this work is the effort of the authors to make religion relevant to our times. After characterizing our age and discussing the problems of depersonalization of human life and the threat of secularization, they describe the paths that men take in their quest for an answer: escapism through alcohol, religious cults, and scientific and humanistic philosophies.

The authors postulate that the heart of the Christian answer to the problems of our age is love, as revealed in the words of Jesus, "Thou shalt love the Lord thy God with all thy heart and with all thy mind, and thy neighbor as thyself." A description of the word "love" as it is used in the New Testament is given, as well as a presentation of love as the motivating factor in Christ's work of redemption.

Psychological principles that have been described in the last fifty years are outlined and some helpful insights are given as to how faith in God may help to create a wholesome personality.

The relationships of Christianity to choice of vocation, use of leisure time, and personal and family life are considered. Young readers will find most instructive the presentation of the varying points of view in the application of religious principles to the economic and political order of our day.

For an introduction to the study of religion, or for the use of freshmen in college this book gives a cursory survey of the nature of religion. Its major strength is in relating the Christian religion to present-day personal and social problems.

Blair, Neb. WILLIAM LARSEN

BIBLE FOR BUSINESSMEN

How to Read the Bible. By Richard Hall and Eugene P. Beitler, in association with Dr. Francis Carr Stifler. Lippincott. 226 pages. $2.95.

The authors have written "primarily for the person to whom the Bible is little more than a name: a book he has heard of, regarded with honor and respect, but never seriously considered reading." They enthusiastically take up the challenge of turning their man into an actual eager Bible-reader.

Who the authors are is an important part of the story of this book. Dr. Stifler is a retired pastor and former editor of the American Bible Society's *Record*. But Mr. Hall edits and writes "employee booklets" on inspirational, health, and general subjects and Mr. Beitler is proprietor of a New York advertising agency. The content of their book is intended to be in line with biblical scholarship (the lapses are few and minor), but the tone is popular, lay-sounding, informal, friendly, and persuasive.

Part I is devoted to motivating Bible-reading. It is full of good stories, a treasury of illustrations for Universal Bible Sunday sermons. After that the authors propose to see that it that people will read what will interest them (for the right reasons) and dispose them to want to continue. Readers are openly warned against the dry and thirsty passages where no water of life is, the "begats," the numberings, etc. The actual program of reading (beginning with Mark) is thoroughly intelligent and the advice on the attitudes with which to read is sound ("do not come to it as a task, read expectantly, read passages that particularly appeal to you," etc.).

Our authors are not men who think that the Bible can be understood without thought and without preparation. They provide brief literary and historical "introductions" for every canonical book (and some apocryphal) as well as a brief account of Bible history. The several appendices are reference-lists of various kinds, such as of editions of the Bible, of the stories, poetry, wisdom, men, women, songs, prayers, and benedictions of the Bible, and of "where to look in the Bible" under various circumstances.

Since a good many of our good people in our churches fit the description of the person for whom the book was written, it probably fills a place awaiting it in our church adult curriculums.

PAUL J. KIRSCH
Wagner College

ILLEGAL INFALLIBILITY

The Vatican Revolution. By Geddes MacGregor. Beacon Press. 226 pages. $4.95.

This volume should be of real interest to every student of recent church history. It is a book, as the jacket maintains, "of the most meticulous scholarship which nevertheless is vivacious with color, rich in personalities, and vibrant with life."

The title may seem cryptic. What the author has tried to show is that the Vatican Council of 1870 was actually unconstitutional; that infallibility had not been a continually accepted tradition of belief within the church; and that the Council was by no means representative of ecumenical Catholicism because out of 541 prelates from Europe 276 were Italians. Because of this factor, the author holds, "it is by no means fundamentally impossible for the Roman church to be liberated from the papalist party" for it was this party, not the church, which promulgated the decrees of 1870.

The book opens with a vivid portrayal of that fateful Monday, July 18, 1870, when in St. Peter's at Rome, packed with church dignitaries, the Council voted itself out of existence by giving assent, 583 against 2 (106 delegates being absent) to the doctrine of papal infallibility.

The book is well documented. In Appendix I the text of the Vatican Decrees is given in an English translation. Appendix II is a note on the doctrines of the Immaculate Conception and of the Assumption of Mary.

Waterloo, Ont. OTTO W. HEICK

BOOK BREVITIES

The Experiment of Faith. By Samuel M. Shoemaker. Harper. 64 pages. $1.50.

This is a book for the layman. "The Pittsburgh Experiment," an effort to make the city worker's job an expression of Christian belief, occasioned its writing. Dr. Shoemaker has a knack of translating Christian truths excitingly for the average reader.

In this "Handbook for Beginners," orthodox Christianity is made palpable for the Main Street citizen. The brief chapters are on such subjects as "What Is Religion?" "How to Keep Going Spiritually," "How to Work for Christ Through Your Job."

H. B.

For Teen-Agers Only. The Doctor Discusses Marriage. By Frank Howard Richardson. Tupper & Love. 122 pages. $2.95.

This is good advice for teen-agers who think of marrying too young. Written in brisk, story-telling style.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Synod Brotherhood Seeks Candidates for Ministry

By ALFRED J. BEIL

DES MOINES—The shortage of pastors has become a concern of the synodical Brotherhood. One in every seven congregations is without a resident pastor. The Brotherhood expects to act at its next convention to be held at First Church, Newton, on October 13.

"We will challenge the men of the church with the need for more young men to prepare for the ministry," said President LaVern Johnson, of Des Moines.

The program planning committee invited Dr. Vernon Strempke, of the Board of Higher Education, to speak to the convention on "More Men for the Ministry." The committee stated that "the men of the church are in the best position to challenge their sons to give serious consideration to the call of the ministry."

Delegates will be urged to bring prospective ministerial students to the convention. These boys and young men will be introduced and given the opportunity to speak.

The Brotherhood at Webster City is forming a club to provide scholarship money to assist young men in preparation for the ministry. In a letter to the congregation, the group states, "In our sixty years of existence as a church we have been served by twelve pastors. During this time . . . we have returned no son to the Lutheran ministry."

More Pastors Ordained

SINCE THE SYNODICAL convention, additional ordination services have been conducted. Harvey Lee Prinz was ordained in St. Mark's, Davenport, June 9. He has accepted a call to become a mission developer in Colorado Springs.

David Ellis Miller was ordained in St. Paul's Church, Davenport, June 23, called to Calvary Church, Chicago.

Harry Michael Rohwer, Jr. will be ordained at St. Paul's, Clinton, August 4. He has accepted a call to become a mission developer at Hurst, Texas.

Many Going to LWF Sessions

Pastors and members of congregations in Iowa are planning their vacations to include attendance at the Lutheran World Federation assembly in Minneapolis August 15-21. Official visitor is Pastor T. A. Youngquist.

Young Bettendorf Mission Gets Ready to Build

Contract for first unit covers $150,000 expense

THE SIGNATURE under contract by Council President Arnold Kakert gave the green light to St. James Church's first building project in Bettendorf. Organized in 1954, the mission is planning to build a $150,000 first unit. Groundbreaking will be in the fall. Attending the signing of the building contract (see cut, from left to right) were Church Council Secretary Edward Deskin, Pastor Lawrence E. Nelson, Architect Gerald B. Cox and Mr. Kakert. Confirmed membership of the young congregation in 1956 was given as 151.

Blindness Can be an Asset in Pastoral Counseling

BLINDNESS an asset for a minister?

Yes, in one respect, says Pastor John Urich, of St. Paul's Church, Fort Madison, Iowa.

"In pastoral counseling, people often feel more at ease with a blind person," Pastor Urich explained. "They do not feel that I am staring at them. I just have to listen."

Otherwise, Pastor Urich gets along very well without vision. Installed in the congregation on June 2, he is getting acquainted quickly with the parish. Bonnie, the well-trained guide dog he has described as "my assistant pastor," takes him wherever he needs to go.

He uses a tape recorder for taking notes. He has an 18-volume Braille Bible in his study. Names, addresses, and telephone numbers he writes in Braille.

Pastor Urich was graduated from the University of Kansas in 1942. He worked a while for the War Department in Washington, then served as counselor for blind veterans in New York. After graduation from Philadelphia Seminary in 1950 he became pastor of Grace and St. Paul's Church in New York City.

He credits Dr. A. J. Beil, president of the Iowa Synod, with influencing him to enter the ministry. He was a member of Trinity Church, Lawrence, Kansas, during the pastorate of Dr. Beil.

The Fort Madison congregation had no qualms about accepting a blind pastor. They have given a warm reception to Pastor Urich and his wife, Carole, who also is blind.

Pastor and Mrs. Urich
Getting to know new parishioners

Pastor Urich had 17 months of supply pastoral work following his graduation from Philadelphia Seminary in 1950. The following March he was called to the New York church on a temporary basis. But the congregation liked him, and six months later he was installed as permanent pastor.

The story leading up to that event was told by Mrs. Urich in THE LUTHERAN (Nov. 28, 1951). The installation ceremonies got national publicity through pictures and articles in magazines and newspapers.

THE SYNODICAL BOARD, assisted by a camp site committee, has been authorized to purchase a camp site within 50 miles of Des Moines. An all-year program will be introduced when the camp has been built.

IOWA CONGREGATIONS are building and improving. A $16,000 house-chapel is rising for Immanuel Church, Camanche, organized in December, 1955.

In Davenport, St. Mark's Church dedicated the rebuilt sanctuary, costing $100,000, on June 9. St. Paul's Church voted June 23 to buy an adjoining property for $20,000, to enlarge its educational unit.

UNITY CHURCH, Des Moines, had groundbreaking for a $60,000 educational unit on July 28. First Church, Newton, bought a $20,000 parsonage.

Flood Refugees Sheltered, Fed in Indianapolis

By W. L. PIFER

INDIANAPOLIS—St. Andrew's Church, Indianapolis, became a relief station for the Red Cross when flood waters of Big Eagle Creek broke through the levee June 27. Pastor Phillip Bigelow and a number of church members worked all night and through the next morning to help refugees. Cots were placed in the church aisles and in the basement for the homeless. Before the Red Cross was fully organized to provide food, members of St. Andrew's served two meals. About 25 families of the congregation were flooded out of their homes.

New Pastors Installed

THE REV. RICHARD RECHER was installed as pastor of Christ Our Saviour Church, Indianapolis, June 30 by Pastor L. C. Yeager, Southern Conference President.

The Rev. R. L. Whitenack became the new pastor of the Hoagland-Nine Mile parish July 1.

The Rev. Theo. L. Hortenstein has resigned as pastor of the LaGrange parish and has accepted a call to the Butler-Corunna parish effective August 1.

A YOUTH CAMP for the southeastern part of the state will be held at Versaille State Park, August 18-22. It will accommodate 100 campers, plus staff. Registrar is Mrs. Alvin Meyer, Milan, Ind. The camp is under the leadership of the Southeastern Church School Association. The Rev. A. D. Rehrig, Batesville, is pastoral advisor.

A CHURCH MUSIC INSTITUTE for the northeastern area was held at St. Mark's Church, Auburn, Dr. Allan Hauck, pastor. The institute was under the direction of Gernald Weler. Arthur Sziemeister, a senior from Philadelphia Seminary, instructed the group in traditional liturgical music of church.

CURTIS A. JOHNSON, JR., Mishawaka, Ind., a student at Wittenberg College, was one of 21 students of the *ULCA* to receive a $1,000 scholarship toward seminary training this year from the Lutheran Brotherhood, fraternal life insurance society headquartered in Minneapolis.

BART R. BRAMMER, a member of Salem Church, New Augusta, was honored by Indiana Central College, Indianapolis, with the degree of Doctor of Laws.

Trinity Church in Valparaiso is debt free after five years

Dr. D. A. Flesner (center) led service before leaving parish to join the faculty of Northwestern Seminary in Minneapolis

HIGHLIGHT of the 23rd anniversary observance of Trinity Church, Valparaiso was the burning of a $200,000 mortgage on the church building dedicated five years ago. The service on Trinity Sunday (June 16) also marked the 13th anniversary of Dr. D. A. Flesner in the Valparaiso parish and foreshadowed his farewell from the congregation which he left last month.

ENNSYLVANIA

utheran Boy Scouts Vorship at Jamboree

"A Scout is reverent."

The Boy Scout Law declares And 52,000 youths demonrated it July 14 at Valley orge, by worshiping at servs of their various faiths.

The emblem of their fourth tional Jamboree — Washingn kneeling in prayer—set the ynote for the day's renewal their heritage of religious eedom.

Two great open-air Lutheran rvices drew 2,200 boys. Both llowed the same order of rship. The Rev. Robert M. mparter, of St. John's hurch (ULCA), Phoenixle, Pa., was liturgist at old rt Muhlenberg. Feature of s service was presentation of Lamb Award for distinished service to Lutheran yhood, to Dr. A. E. Iverson LC), director of Protestant tionships for the BSA.

Lutheran Scouts (above) attend Valley Forge service. Below, during Lamb Award ceremony (from left): The Rev. F. A. Victorson, Protestant chaplain general; Loren Ness, chairman of NLC's committee on Scouting; Pastor Lamparter-Dr. Iverson, Dr. E. S. Hjortland (ELC), of Oak Park, Ill.

PENNSYLVANIA

Bishop Manikam at Paradise Falls

Vacationers to Hear Indian Leader

PHILADELPHIA—Rajah B. Manikam, Lutheran Bishop of Tranquebar and president of the Federation of Lutheran Churches in India, will preach August 11 at Paradise Falls. Paradise Falls is a Lutheran resort colony in the Poconos.

This year's "Summer Pulpit" at the resort is coupled with a forum at which guest preachers lead discussions on selected topics. Dr. Manikam, who came to the United States to attend the Lutheran World Federation Assembly, chose the "new look in world missions" as his topic.

The Indian bishop will be followed on Aug. 18 by Dr. E. E. Fischer, senior of the Ministerium of Pennsylvania, on Aug. 25 by Dr. Albert P. Stauderman, associate editor of THE LUTHERAN, and on Sept. 1 by Dr. Harold Haas, executive secretary of the ULC Board of Social Missions.

Guest preachers at Paradise Falls earlier this summer were associate Secretary George B. Ammon of the Board of Parish Education; Pastor Raymond Fetter of Christ Church, Elizabethtown, Pa.; Dr. Paul T. Warfield, pastor of St. Mark's Church, Trenton, N. J.; Pastor Phares Reitz of St. Stephen's Church, Allentown, Pa.; the Rev. Philip Hoh, Luther League associate secretary; and Pastor W. Kurt Klein of Nuernberg, Germany.

Church Vocations Rally Held For Juniata Conference Youth

By DONALD G. RAUP

LEWISTOWN—Two excellent projects were carried out by the Juniata Conference committee on Christian education, headed by Dr. Samuel Wicker, pastor of St. John's Church, Lewistown.

One was a church vocations rally at St. Mark's Church, Pleasant Gap. The conference Luther League and the United Lutheran Church Women shared in the planning, and Luther League officers were in charge of the program.

Speakers were Mrs. Walter Weaver, a social worker, of New Bloomfield, and Pastor James Singer, of St. Matthew's Church, Bloomsburg. Attending were 200 youths and 40 adult church school teachers and Luther League sponsors.

The other was a series of vacation school workshops, at St. John's Church, Lewistown, and Zion Church, Boalsburg. Effective use of the *ULCA* vacation school work books was taught to 150 persons.

SALONA CHURCH, the Rev. Theodore Lindquist, Jr., pastor, recently completed a $10,000 project to renovate its nave and rearrange the chancel.

Dr. Dwight F. Putman, Central Pennsylvania Synod president, spoke at rededication services. Help in planning the project was given by Dr. Martin L. Tozer, synod superintendent of home missions and rural church work.

ST. LUKE'S CHURCH, Center Hall, recently dedicated new basement facilities for the church school and social events. This project was completed over the past 18 months by the men of the church. Dr. Putman spoke at the dedication.

NEW ENGLAND

Bishop Dibelius in New Haven; WCC Central Committee Meets

By HERBERT D. HRDLICKA

NEW HAVEN—A central committee meeting of the World Council of Churches this month brought churchmen of international renown to New Haven. Among them was Bishop Otto Dibelius of Berlin who is a president of the World Council and will be one of the keynote speakers at the Lutheran World Federation Assembly in Minneapolis.

Bishop Dibelius was scheduled to speak at Yale University on Aug. 1 and to preach at Trinity Church, New Haven, on Aug. 4. The same day Dr. Geoffrey F. Fisher, Archbishop of Canterbury, was to preach at an

ecumenical service at New Haven's Center Church on the Green.

Another visitor from Germany who stopped in New England on his way to Minneapolis was Dr. Kurt Froer of Erlangen University. The professor of practical theology is a member of the LWF committee on Christian education. He preached July 28 at Salem Church (Augustana) in Bridgeport.

LAYMEN elected at the conference convention in St. John's Church, New Britain, on May 5 were: Roger Lindgren of Grace Church, Hartford, and Richard Vogel of St. John's Church, New Britain to the conference executive committee, and Louis Nyman of St. Paul's Church, Middletown, to the executive committee of synod.

THE REV. ROBERT W. ENDRUSCHAT, former assistant pastor of Trinity Church, New Haven, was called as pastor of the congregation succeeding the Rev. John W. Vanhorsdall, now pastor of the Lutheran Student Association, Ithaca, N. Y.

DORCAS Missionary Society of Redeemer Church, Lawrence, Mass., will celebrate its silver anniversary in Sept. The Rev. Vernon Carter of All Saints' Church, Boston, will be guest speaker at the service of thanksgiving. A new pipe organ, largely a gift of unknown donors, will be dedicated.

THE ELEVENTH ANNIVERSARY of Grace Church, Stratford, was celebrated on June 30. Speaker was the Rev. John Allen, Jr., of St. Paul's Church, Wethersfield. Evangelism Chairman Walter Horstman reported that 35 new members were received during the year. A $14,000 note used for the new addition to the church was burned.

CENTRAL STATES

St. Paul's, Valley Falls, Kan., Celebrates 100th Anniversary

By PAUL C. WIEGMAN

OMAHA, NEB.—Dr. A. W. Young, president of the Central States Synod, spoke at the 100th anniversary of St. Paul's Church in Valley Falls, Kansas, June 16.

St. Paul's Church, Valley Falls
The 100th anniversary was in June

The church was founded in 1857 by the Rev. J. B. McAfee in what was then known as Grasshopper Falls. The congregation is now being served by a student pastor, Leland Diekhoff. It had a communing membership of 100 last year.

FIFTIETH ANNIVERSARY was celebrated by Christ Church, Ellis, Kansas. Rev. J. F. Shirck is the pastor. A new parish house with fourteen classrooms and a chapel was dedicated. Guest speakers included Pastors A. M. Knudsen, Fred J. Wolff and William H. Goede.

UNITED LUTHERAN CHURCH WOMEN of the synod will hold their convention Oct. 3-5 at St. Mark's Church, Kansas City, Mo. Speakers will include Lilith Schwab, missionary to India, and Betty Edwards, of the ULCW staff in Philadelphia.

GRACE CHURCH, Hooper, Neb., dedicated a combination parsonage and parish unit on June 30. It provides a home for Pastor R. W. Schricker and space for Sunday school classes and auxiliary events. It is connected by tunnel with the church basement.

Pastor Sigmar Leaving to Teach at University of Iceland

By OLIN G. DASHER

SEATTLE—The Rev. Harald S. Sigmar has resigned as pastor of Gloria Dei Church, Kelso, Wash., effective Sept. 1, to accept an invitation to teach theology at the University of Iceland, Reykjavik, for two years.

Pastor Sigmar, his wife and four children will attend the Lutheran World Federation assembly in Minneapolis, Aug. 15-25. He begins his duties in Iceland Sept. 15. Pastor Sigmar's father, Dr. Haraldur Sigmar, was former president of the Icelandic Synod, and a brother, Eric, is a ULCA mission pastor in Winnipeg, Manitoba, and president of the Icelandic Synod.

Seattle Layman Honored

WALTER STRECHER, a member of St. Paul's Church, Seattle, retired as junior safety patrol supervisor in the church school after serving 17 years. The event was marked by a ceremony (*see photo*) and the city newspapers wrote about it.

Walter Donath, chairman of the congregation's parish education committee, presented him with an illuminated parchment scroll in appreciation of his service. Eileen Little, safety patrol captain, presented a gift from the children.

Mr. Strecher has served as a Sunday school teacher and officer, a member of the church council, its financial secretary, delegate to synod and *ULCA* conventions, and on numerous committees of the congregation and synod. Mrs. Strecher has served many years as worker and secretary for the Lutheran Compass Mission in Seattle's "Skid Row."

ST. MARK'S CHURCH, Portland, confirmed 34 young people, the largest class in the history of the congregation.

For the first time, according to Pastor Walter J. Knutson, both the seventh and eighth grade confirmation classes were released from public schools in order to attend the weekly instruction.

Walter Strecher Honored by Seattle Church
Pastor Luther Jansen presided at ceremony

On Pentecost an adult class was received into membership, bringing the enrollment over 1,000.

Susan Dahl, a member of St. Mark's, was chosen "Lutheran Girl of the Month" for the June issue of "A Mighty Fortress," monthly paper sent to servicemen of the National Lutheran Council.

THE PRESIDENT'S OFFICE of the Pacific Synod has been moved to 2935 N. E. Broadway Ave., Portland 12, Oregon, after seven years in the synodical parsonage at 2943 N. E. 16th Ave. Dr. L. H. Steinhoff, president, says his doctor advises him it will be good to walk the mile to his office.

Assembly at Camp Lutherwood

SUMMER ASSEMBLY of the Pacific Synod will again be held at Camp Lutherwood on Lake Samish, just south of Bellingham, Au-

gust 4-10. Co-operating will be the Columbia Conference of the Augustana Lutheran Church. Courses will be offered on personal development and leadership skills. Afternoons will be devoted to clinics on Bible problems, church program, church school, and personal and family life.

DURING JULY three Luther League Caravaners made stops in Seattle, Wash., Portland, and Willamina, Oregon, and participated in the week-long work camp, painting the Lutheran Compass Center on Seattle's "Skid Row," July 20-27. They were Fred Reisz of Baltimore, Joan Skow of Milwaukee, and Margaret Marth of Atlanta, all second-year Caravaners.

ABOUT TWO-THIRDS of Pacific Synod's congregations are committed to the sector project. Summer schools for pastors and general chairmen were conducted during July by *LLM* Associate Director Milton Feine, and Pastor Maynard H. Kragthorpe, stewardship secretary of synod in Spokane, Camas, Yelm, Everett, Wash., and Eugene, Oregon.

Camp Lutherwood on Lake Samish, Wash. *Chapel was built for campers last year*

LUTHERAN BIBLE INSTITUTE of Seattle conducts its fourth Pastors' Retreat, August 4-9. Dr. Max Lohe, president of the United Evangelical Lutheran Church in Australia, lectures on "Christ Frees and Unites."

SOUTH CAROLINA

Chester, York Established As Double Mission Field

By WYNNE C. BOLIEK

COLUMBIA—A multiple mission parish is being developed at Chester and York, both county seats. In Chester County there is no Lutheran church, and there is none nearer than 20 miles from either town.

It was felt that by developing both together, a parish might be organized with the requisite number of members. Early this year Dr. H. Brent Schaeffer, retiring from his parish at Leesville, was called as mission developer and moved to Chester. Property for a church has been located.

Mack Branham, a seminarian, has been assigned to work in the York area under the supervision of Dr. Schaeffer. The local groups have chosen congregational names: for Chester, "Prince of Peace"; for York, "The Church of the Abiding Presence."

Churches Sponsor Broadcast

WHEN A NEW radio station for Batesburg-Leesville was opened recently, the Rev. Tally Alksnis, pastor of a rural Lutheran parish in the area, decided to make an effort to obtain a high-type religious program for the area. Pastor Alksnis succeeded in securing a half hour on Sunday afternoons. The title of the program is "A Mighty Fortress."

The first program was broadcast in May over WBLR and met with immediate success. Pastor Alksnis decided to enlist the aid of other nearby pastors, Guy E. Cruse, Hubert A. Dunlap, and W. E. Wegener. The churches sponsoring the program now are: Cedar Grove, Mt. Hebron, and Union of Leesville, Grace and St. Paul's of Gilbert, and St. Peter's of Lexington.

SOUTH CAROLINA . . .

The program, first of its kind in the area, will carry such lectures as the concert mass, chanted litany, the suffrages, the Lutheran service and other forms. A message is given by one of the four ministers participating. All music is recorded and is by the choir of the Southern Seminary in Columbia, under the direction of the Rev. Richard Fritz. Prof. Richard D. Hoefler, professor of liturgics at the seminary, is the producer.

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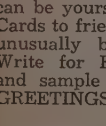

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Visitors at Youth Rallies

EHRENGARD JONES, from Germany, and Inga Hanses, from Denmark, spoke at several youth rallies in various conferences of the synod in June. They are with the group of young people who came from Europe to attend the Lutheran World Federation assembly in August.

NEWS LETTERS and church bulletins from over the state tell the story of many successful vacation church schools. A number of churches are conducting schools in the evening. Such schools include classes for young people and for adults.

CHURCH OF THE TRANSFIGURATION, Cayce, dedicated its new church building on June 9. This is the first real church home for this mission congregation. The Rev. Clarence Stucke is pastor.

GRACE CHURCH, Rock Hill, held a service at Lutheridge (Lutheran Assembly Ground), Arden, N. C., on June 30. The mission groups being developed at Chester and York also participated in this pilgrimage.

Dr. L. Grady Cooper, of Elloree, has accepted a call to the Department of Bible at Newberry College. Also accepting a call to the same department is the Rev. Ralph W. Hoffmeyer, of Walhalla.

The Rev. Oliver Morgan began his duties as pastor of the Enon-Bethlehem parish, Leesville, on July 1. He came from the Mississippi Synod.

Lowman Home for Aged Seeking Hospital Unit

WHITE ROCK, S. C.—An infirmary or hospital unit is the most pressing need at the Lowman Home for the Aged and Helpless, trustees agreed at the annual meeting held here recently. Dr. Leroy E. Blackwelder reported that 44 of 66 applicants since February were invalids.

A second urgent need discussed by the board was that of a dormitory for staff members. During the past year covers have been built over the walkways between buildings.

d the new Cooper Memorial cottage was
npleted. This unit is intended for couples,
d preference will be given to retired pas-
s and missionaries.
Dr. Wynne C. Boliek, of Greenville, S. C.,
s reelected president of the board for the
h year. Other officers are the Rev. J.
gar Stockman, of Roanoke, Va.; the Rev.
Harold Terry, of China Grove, N. C.;
ems Haltiwanger, of Columbia, S. C.
Lowman Home is owned and operated by
southern synods: Virginia, North Caro-
a, South Carolina, Georgia-Alabama,
rida, and Mississippi.
The budget for 1958 was set at $123,040.
e gift of $20,000 was set aside to start
und for the infirmary. Total receipts for
year were more than $150,000.

LKTBURG

ew Mission at Belleville nds It Picked Right Spot

By ARNOLD H. KAITSCHUK

BELLEVILLE, ILL. — "Divine providence
experienced in a singular way by the
St. Stephen's mission," reports Pastor
D. Knappe, mission developer.
Only a few months ago, he said, the or-
izers were discouraged by failure to buy
hurch site in the Eastwood subdivision.
ally another lot was obtained, just north
the subdivision, but construction was
yed more than a month.
Then came the torrential rains of June
and 15. Half the Eastwood area was
ded, with some homes standing in water
o the roofs. The lot the mission wanted
uy was five feet under water. But 100
away stood the almost completed house-
el, safely on high ground.
The St. Stephen's congregation, second in
eville, was formally organized May 19.
speaker was Pastor E. W. Belter, of
e Church, Steeleville. United Lutheran
rch Women of the synod presented a
k for $1,000. There are 50 charter
nbers, mostly newcomers in the com-
nity.

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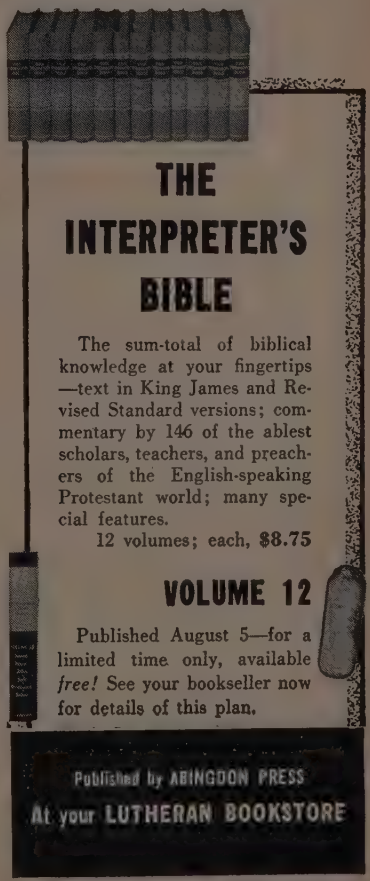
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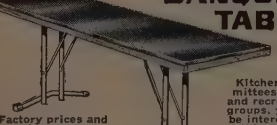

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WARTBURG . . .

Chicago Church Dedicated

DEDICATION OF the newly complet Church of the Good Shepherd in Chica was held May 19. Services were conduct by Dr. R. R. Belter, Wartburg Synod pre dent; Pastor E. Ray Morack, vice-preside and the host pastor, K. K. Engel.

"THIS IS YOUR LIFE" was the format a surprise program in honor of Pastor Chr tian Pieper and Mrs. Pieper at the Le Community High School on June 9. T Lena Community Council sponsored "Piep Day" to mark the retirement of the past who served Immanuel Church for 32 yea

THE SECTOR PLAN of stewardship is bei stressed in the synod. Church councilm have been briefed at various regional ins

MICHIGAN

Constance Fry Wed to ULC Pasto

DETROIT—A newcomer among pasto wives of the synod was greeted in Michig last month. She is the bride of the Rev. Richard I. Preis of Trinity Church, Ann Arbor.

She didn't really seem like a stranger, since she is the only daughter of the best-known family in the United Lutheran Church in America. Her parents are Dr. and Mrs. Franklin Clark F

Pastor Preis and Miss Constance F were married on July 6 at the Fry famil home church, Trinity, New Rochelle, Y. Dr. Fry solemnized the marriage, sisted by his son, the Rev. Franklin Drew Fry of St. Philip's Church, Brooklyn, the Rev. Richard W. Albert of Trin Church, Grand Rapids, Mich.

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WARTBURG . . .

tutes. Now the congregations are bei requested to adopt this method of raisi funds for the whole work of the chur

WARTBURG SYNOD WEEK at Pine La Camp, Waupaca, Wis., will begin Aug. 4 youngsters from the sixth through ni grades. Pastor E. W. Belter is in char He also is conducting the Luther Leag work camp this month at Zelienople, P

PASTOR A. H. KAITSCHUK is attending interdenominational school for rural lead in Garrett Biblical Institute, Northweste University, from June 24 to July 26. scholarship was made available by the N tional Lutheran Council. Synod is defrayi the cost of travel on weekends when returns to his Steeleville parish. He is cha man of the rural committee of the syn

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

GREENE, RUSSELL B., JR. To Trin Church, Staten Island, N. Y., assista pastor.

GRISLIS, EGIL. To Emanuel Church, Hu son, N. Y.

IVERSON, IVAR O. From Redeemer Chur Yonkers, N. Y. To Atonement Chur Buffalo, N. Y.

MILLER, HARMAN. From St. Mark's Chur Brooklyn. To St. James' Church, Ger sen Beach, Brooklyn.

PITTENGER, WAYNE. From Faith Chur Wilmington, Ohio. To St. Paul's Chur Pittsford, N. Y.

SPANGLER, ERNEST A. Seminarian. Evangelical Church, Raymerton, N. Y

TALBOT, MORTON P. Seminarian. To Co nant Church, Brooklyn, N. Y., assist pastor.

PACIFIC

KIMBALL, ARTHUR. Seminarian. To Saviour's Church, Sunnyside, Wash.

PENNSYLVANIA MINISTERIUM

BECK, RICHARD. From New Jerusal Church, Saucon Valley. To St. Joh Church, Honesdale.

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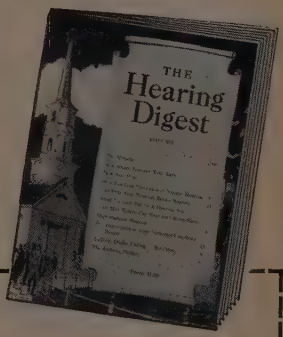

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CHANGES OF PASTORATE . . .

LONG, JOHN L. From Maxatawny—Ly parish. To St. John's Church, Hambu

MISSIONARIES

ARRIVALS

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FAGUE, MARIANNE. From British Guia July 10. 627 Grandview Blvd., L caster, Pa.

HAYWOOD, GEOFFREY. From India, June 714 E. Willow Grove Ave., Wyndmc Philadelphia 18, Pa.

SCHWAB, LILITH. From India, June 24. C Mrs. J. F. Dooley, 2904 Penn Street, Joseph, Missouri.

SPATH, LEVON. From Argentina, July Scribner, Neb.

VAN DEUSEN, LEILA. From India, June 2633 16th Street, N.W., Washington D. C.

WARSTLER, ELIZABETH. From India, July 801 Merion Square Road, Gladwyne,

ZIGLER, VIRGIL. From India, June 22. H lan, Indiana.

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DEPARTURES

TWALD, WILLIAM. To Lutheran Mission, Monrovia, Liberia, West Africa, July 6.

CE, RAY. To Malaya, July 9. P. O. Box 747, Kuala Lumpur, Malaya.

ULL, D. MURRAY, JR. To Lutheran Mission, Monrovia, Liberia, West Africa, July 4.

RTMAN, RUTH. To Lutheran Courts, New Amsterdam, Berbice, British Guiana, South America, June 19.

DECEASED

DR. ALBERT C. KANZINGER, 71, died y 21 at Havertown, Pa.

A native of Louisville, Ky., Dr. Kanzinger s a graduate of Wittenberg College and mma Divinity School. He also received legree from Philadelphia Seminary and honorary degree at Gettysburg College. Dr. Kanzinger was pastor of First urch, Crestline, Ohio, before coming to Paul's Church, Ardmore, Pa., where he ved from 1921 until retirement in 1952. He is survived by his wife, the former s Miller, two sons, Millard C. and urtland F., and two sisters.

Funeral services were conducted at St. il's Church, Ardmore, July 24 by Dr. arles M. Cooper, president of the Penn-vania Ministerium, the Rev. Albert M. maker and Pastor Donald G. Doll. Burial was at St. Paul's Lutheran Cemey, Ardmore.

MRS. ALMA MOLLENAUER, nee Han-, wife of the Rev. Ernest J. Mollenauer, d July 11.

The Rev. Mr. Mollenauer is pastor of r Saviour Church, Irwin, Pa.

Mrs. Mollenauer was a native of New rk City.

n addition to her husband she is survived a son, Paul, a daughter, Karen, and two ndchildren.

Funeral services were conducted at Irwin y 14 by Missionary Superintendent Paul Daugherty.

Burial was at Middle Village, Long nd, N. Y.

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IN CONCLUSION . . . . . .

So MUCH IS SAID these days about our "Judeo-Christian heritage" that we sometimes forget that it makes a lot of difference which side of the hyphen we are on.

Our Christian faith is based upon the revealed truth that salvation is through Jesus Christ alone. Every Sunday we hear again that "he that believeth (in Jesus Christ) and is baptized shall be saved."

IN VIEW OF THIS we can't help but have a few misgivings about cases like that of Hildy McCoy. Six years ago, as a 10-day-old baby born to an unwed mother, she was turned over to Mr. and Mrs. Melvin Ellis for adoption. The arrangement was made by a well-meaning physician, since the mother did not want to keep her baby. If it had been done by a recognized adoption agency, a lot of heartaches would have been avoided.

The child's mother is Roman Catholic. The Ellises are Jewish. When pressure was brought to bear on the mother, she demanded her child back in order to have it raised in a Roman Catholic institution. The Ellises had grown to love the child and refused to part with her.

When the legal battle in Massachusetts went against them, the Ellises sold a prosperous business and moved out of the state. They lived a fugitive life for a while, settling finally in Florida. The case flared into the headlines again this year when their identity was discovered. Massachusetts authorities tried to extradite them as "kidnapers." Florida courts refused to send them back to the Bay State. Now preliminary adoption papers have been granted in Florida for Hildy McCoy legally to become Hildy Ellis.

Most people hailed the Florida decision as righteous and humane. To wren a six-year-old girl from the arms of t only parents she has ever known and co sign her to an institution seemed in ma ways like a hangover from the Inqui tion. Every vestige of the security th psychologists say is so necessary for ch dren would be wiped out.

From a social standpoint, the case Hildy may have reached a satisfacto conclusion. She has love. She has home. Before the most recent legal ta gle, the Ellises had even said that th would raise her as a Roman Catholic necessary, difficult as that would be. N they may not care to do so.

FROM A CHRISTIAN standpoint, ther serious question about the solution Hildy's case. Before we can say that t Roman Catholic Church, which e gineered the whole legal battle in Mas chusetts, is all wrong we must dec whether or not it makes any differe for a child to be raised as a Christian as a Jew. Or perhaps without any sp cific religion at all.

If Christian baptism and training important, something precious is be omitted from little Hildy's life. Ma other American children are be robbed of the same values, though they living with their natural parents in nic furnished split-level homes.

The real McCoy in this case is th Christians still have a great deal to We can't rest until every knee bows a every tongue confesses that Jesus Ch is Lord. Our mission isn't complete u every child and every adult has the portunity to gain a saving faith. Anyth less is an unworthy compromise w truth. —ALBERT P. STAUDERMA

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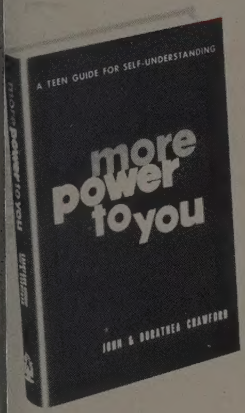

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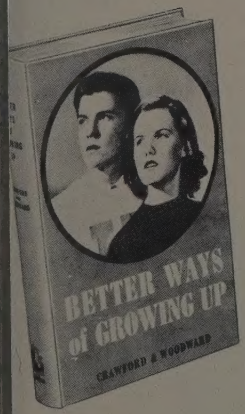

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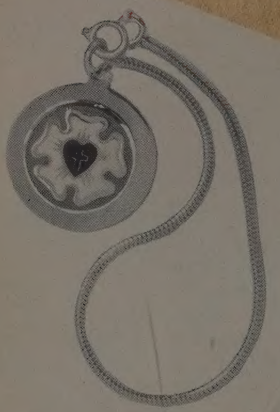

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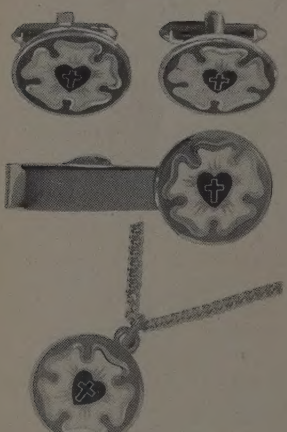

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